



CLAIMING THE RIGHT  
TO SAY NO





# ***Claiming the Right to Say No***

A study on Israeli Tourist  
behaviour & patterns in Goa



November  
2009

**Claiming the Right to Say No – A study on Israeli Tourist Behaviour & Patterns in Goa, November 2009**

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# Contents

Introduction...by <i>EQUATIONS</i> .....	v
Tourism in Goa: A narrative construction of hosts and visitors ...by <i>Rev. Fr. (Dr) Victor Ferrao</i> .....	1
Is Goa “The Rome of the East Or Israel in the East”? ...by <i>Students of Theology, Rachol Seminary</i> .....	10
My Experience / Understanding of Israeli Tourist and Other Tourist at Vagator and Arambol Beach ...by <i>Myron Jeson Barretto</i> .....	16
An experience: A joy and a challenge ...by <i>Elias Rebello</i> .....	22
The Sababa Experience ...by <i>Manuel D'Souza</i> .....	25
My Observations on the Israeli Tourist ...by <i>Mario Noronha</i> .....	31
In Search of Israelis ...by <i>Alfi D' Cruz</i> .....	34
Impression of my Encounter with Israelis in Goa ...by <i>Manuel Fernandes</i> .....	42
An Experience both Exciting and Enriching ...by <i>Vhelian Rebello</i> ...	45
An Experience I Never Had In My Life ...by <i>Kevin Fernandes</i> .....	48
Personal Reflections in Vagator ...by <i>Mario Fernandes</i> .....	53
Tourism Report: Vagator and Arambol ...by <i>Sanford Araujo</i> .....	56
Is Ignorance a Blessing? ...by <i>Onasis D'cruz</i> .....	59
The Trend of Israeli Tourists in Goa ...by <i>Students of Theology, Rachol Seminary</i> .....	62
Theologizing Tourism: Towards a Pastoral Care of Tourism ...by <i>Students of Theology, Rachol Seminary</i> .....	67
Annexure 1 - Steps & Framework for the Study .....	83
Annexure 2 - Photographs .....	85
Annexure 3 - Organisations .....	95



# Introduction

In 2008 the Philosophy Department of Rachol Seminary, Goa organized a three day seminar on 'impact assessment of tourism' for its students who wished to later take up a research on studying Israeli tourist behaviour in Goa. The workshop was attended by thirty-five 2<sup>nd</sup> year students as a part of their capacity building in understanding tourism issues. Of the thirty-five, eleven students participated in the study on Israeli tourist behaviour in Goa. When the study was initiated, Israeli tourists were a prominent group among foreign tourists in Goa; there were growing tensions between Israeli tourists and local people, and the Rachol seminarians were keen to attempt a study on the impact of their activities, behaviour as tourists & their impact on the social, economic, environmental and cultural impacts. As this study goes into print, many other tourist groups defined by nationality – such as the Russians - are also making the headlines because of sites of conflict and tension between expectations and needs of tourists vis-a-vis local communities and the perceived impact of this dynamic.

This study is to be read as a preliminary research by seminarians. Its aim was to help the “researchers” understand the travel patterns and behaviour of Israeli tourists, situate it within the Indian and Goan context and make the links to their own studies in theology. The methodology adopted was one of seeing, observing, discussions (Israeli tourists, local population, traders, government officials), photo documentation. Therefore in the report we have retained this style of personal observations and personal narrative, left unaltered some repetitions, and have retained also much of their writing unedited without insisting on footnotes and references. Its value to the individuals involved was as much an immersion experience as it was a research study.

This work, the first of its kind to be undertaken by group of seminarians, has been supported by Caritas-Goa, Centre for Responsible Tourism, Council for Social Justice and Peace, EQUATIONS and Rachol Seminary.

EQUATIONS  
October 2009





# **Tourism in Goa: A Narrative Construction of Hosts and Visitors**

**By Dr. Victor Ferrao  
Rachol Seminary**

Goa has been described diversely by different authors. The luzitanization of Goa resulted in its description as Goa Dourada (Golden Goa), following closely to its heels, is the Rome of the East, emerging from its encounter with Christianity. Presently, we have the emergence of Goa Indica, a reactionary corrective to the above narratives of Goa that largely described Goa without any reference to our country India. While most of these narratives about Goa are fiercely debated, there seem to be one narrative that is unreflectingly absorbed and assimilated by every one. Although, this narrative is hardly fifty years old, we seem to have accepted it without any serious question. Yes, when it comes to the description of Goa as the land of Sun, Sand and Surf, an ultimate tourist destination, we seem to believe that this narrative somehow captures and represents accurately the truth of our native place. The naive acceptance of this narrative has a price. Hence we need to problematize it.

The study attempts to understand how the narrative of tourism impacts both Goans and non-Goans. Hence we begin with a close look into the narrative dimension of our life, strive to understand how the narrative of tourism structures our life and self-creation, and finally try and propose alternatives that can help us to experience a fuller and wholesome life in Goa.

## **Narrative Foundations of Society**

The Hermeneutical turn has proved to be a big-bang in Philosophical circles. It has allowed us to produce diverse shades of critical thought. One development devolving from the hermeneutical mode of thinking focuses our attention on the narrative or story and story telling dimension of our experience. Narrative is understood as a primary way of organizing

experience. This attention to the narrative structure of our experience allows us to understand how a society collectively attempts to organize itself. The study of narrative has a long history with significant developments in recent times. In literature, we can trace the work of Wayne Booth and Kenneth Burke, Robert Scholes, Robert Kellog, Frank Kermode. The French structuralist literary theory also featured a strong emphasis on the narratives. Basing their work on eastern European linguists, such as Vladimir Propp and Roman Jakobson, French scholars like Roland Barthes, A.J Greimas and Claude Bremond, have produced significant studies of narrative structure. The work of Hayden White attempted to demonstrate the narrative character of history. Thus, the analysis of the narrative that centred on the literature and structuralism embraced history and demonstrated that we are bound by culturally shaped rules that guide our 'story-telling'. These rules provide narrative coherence and let us think that there is a natural relationship between the narrative and the real world. But, to attribute narrative coherence to real events is, according to some scholars, wishful thinking at its best. Thus the narrative is incapable of capturing and representing the world. That is why, Paul Ricoeur teaches that narrative opens us to 'the realm of the 'as if'. This means narrative introduces something new, and what it introduces is a synthesis of the heterogeneous. It re-describes the world. Thus, narrativization dresses up reality, to put across a moral view of the world in the interest of power and manipulation.

The fact that there is a distance between the real world and the narrative should not make us think that there is no link between narrative and our daily life. Indeed narrative arises out of and is pre-figured in certain features of life, action and communication and are successfully ordained to control, manipulate and order human experience.

Enthusiastic Narrativists contend that we receive our identity as persons and derive the content of our obligations, rights and responsibilities from the narratives embraced by our communities. This view might be greeted as narrativist imperialism yet the place, the power and the importance of narrative cannot be brushed aside as it forms the character-and- conduct-

and lifestyle guiding as well as evaluating ethos of community. The narrative impulse is indeed deeply embedded in our life. Ricoeur's later work strives to present this view as it argues that the desire to be, the task of existence, is inseparable from scripting of an individual's story that gathers together the untold and sometimes repressed narrative fragments constitutive of personal identity. The narrative that we share presents a 'life-plot' that becomes an imperative of life.

### **Narrative Construction of Goa**

Tourism in Goa is deeply embedded in a narrative. This narrative describes Goa as an ultimate holiday destination. It influences both the hosts and the visitors. This narrative presented Goa as a land of endless fun. That is, Goa is not just a State of India; it is a State of mind, a State of being. The power of tourism discourse that tries to combine narrative with spectacle to represent Goa as 'timeless' is unmatched. It is almost presented as untouched, unspoiled and paradisiacal. This narrative stereotyping of Goa presents highly romanticised and crudely hedonist picture to the imperial eye of the tourist.

### **Narrative Enticements of Visitors**

The narrative construction of Goa as an 'exotic other' imposes an imperative to visit and conquer. Hence, the tourist comes with expectations that are triggered by the narratives that they have received about Goa. Often the domestic tourists who visit Goa look at Goa with a degree of mysticism and a sense of freedom from their conventional culture. They come in search of the culture that is 'different' from the rest of India. The foreign tourists visit Goa purely for natural environment- the sun and the beaches. They come in two categories: the backpackers and the charter tourists. The backpackers keep their distance from the charter tourists. They prefer to mingle and live with the local communities while the charter tourists tend to stay in the luxury starred hotels. According to Charles Taylor and Paul Ricoeur, self-identity is a matter of culturally and socially mediated self-definitions, which are practically relevant for one's orientations in life. Drawing on their work, we can understand how the

narrative construction provides space that allows a person either to follow his/her basic orientation in life or seek temporary freedom from the chains of daily routine of life. Thus, the tourists might affirm their selves or might just allow themselves to glide the slope only for the period of holiday (short biographical transition). Hence, some scholars argue that tourism is a form of leisure imperialism.

### **Narrative Creation of the Hosts**

The narrative provides us thematic unity of life that gives us a sense of direction. They are important and even inescapable means of self-representations that create and sustain our identity. Our narratives shape what we value, aspire, respect, care about, admire and identify with. This means narratives provide context for a dialogical construction of our identities. Our life matter to us and narratives belong to the space of 'mattering' or concern that we can refer to as unity of a life. My life as an object of my concern has a narrative unity which Taylor says is a thematic unity not mere sameness of the human organism. That is, we tend to make sense of our life as a story which provides us a life-plot that is oriented by the standards of excellence rooted in the centres of narrative gravity. This means we are inclined to make sense of our life as an unfolding story in a way that gives meaning to our past and direction to our future. Thus, we have the centres of narratives gravity that provides us 'moral space' or direction in life. Moving towards or away from these standards of excellence is an inescapable feature of self-hood. Therefore, when tourism becomes part of the thematic unity of life, it shapes particular sites and guides how activities become scripted in certain locations.

One can notice that tourist activities almost everywhere invade cultures that are largely coherent and closed meaning systems and introduce consumerist values, altering local priorities and converting the local customs and mores into commodities to be preyed upon by the visitors. The infrastructure built for tourism such as resorts, hotels, shopping malls, fast food outlets produce standardized experiences for consumers reducing the locals to servants. Tourism is thus associated with what Ritzer calls

'McDonaldization of Travel'. This homogenization of experiences prevents all possibilities of expansion of experience of the tourist. But this insight that illumines tourism as homogenizing and destroying local particularities remains away from the consciousness of the local. Faced with the new values inscribed in the narrative of tourism that influences the self-creation of the locals and most of them greet tourism as normal and natural process of being human in their native places. We in Goa have naively accepted the narrative of tourism and fallen prey to the process of self-creation that has significant marks of tourist culture. As a result, our self-representation (identity) is configured and constructed by the values emerging from tourist activities. Many studies across the globe study the systematic conversion of the world, and places and people in it, into something that can be aesthetically consumed-often through visual means. The conversion of the world into exhibition and locals as exhibits as well as their active collaborators is not studied alternatively in Goa. The museumizing of Goans for the panoptic gaze of the tourists who are ready to consume our worlds needs to be checked. The fact that some of us have become willing participants in the process of commodification of our culture, our coast and our communities is highly regrettable. In this context, we are challenged to understand how the narrative of Goa as a holiday destination is explored as a symbolic capital by the organizers, visitors and the hosts because it influences the self-creation of the above stake holders. The commodification of Goa has become a vital part of travel Capitalism. Indeed, the relationship between nature, culture, identity and economy is complexly interwoven. That is why tourism organizes on the construction of the perception of nature and the native and narratives become the chief communication tools for this construction.

### **Shaping Our Response**

The narrative construction of Goa is not static but is vibrantly dynamic. Goa as a place to play is itself a place in play; made and remade by the visitors, organizers and the host-community. Tourism in Goa also has evolved as we find that Goa is put into play as a site that offers play. Empirical evidence points out that the tourist arrivals in our State are

around 2.6 millions in the recent past with an 85% total share of domestic tourists. The scenic beauty, abundant greenery, attractive beaches, rivers, hills, numerous waterways, monuments and waterfalls have been craftily used to construct the bewitching 'otherness' that promises an experience of exotic play. This construction and representation of Goa as an 'exotic' destination is undergoing tremendous change these days. With the growth of charter flights, enclave tourism began to show its ugly face in our land.

The process of enclavization of tourism in Goa seems to be the logical consequences of globalization. This development has outsourced many services, industries related to the visitors as global players began to throw their weight around and the local participation is reduced to bear minimum and are left to feed on the bread crumbs that fall from the banquet table of tourism. The arrival of the Russian and Israeli enclaves has systematically pushed out the locals from enjoying the major benefits of tourism sector. Moreover, the cultural attitudes specific to both these groups of visitors also bring about many cultural, political, economic, social and environmental consequences on the host community. One can also notice many unbecoming activities like flesh trade, drug abuse, rave parties and crimes like rapes, murder etc., making hay as the sun of tourism refuses to set on our land. This loss of control of the locals over tourism activities in their localities will receive even greater momentum if the demand for an independent tourism board is realized. Hence, the struggle to re-claim control and participation of the host communities is the urgent need of the hour.

A special study conducted on both the Israeli and Russian visitors in Goa by the students of Major Seminary of Rachol indicate several disastrous socio-economic, political, environmental consequences of enclavization of tourism. Their motivation, expectations, travel patterns, and activities have little to offer to the local communities. This results into a substantial displacement of the locals. A village like Morjim in North Goa, is a glaring example of such displacement, where the Russians have established themselves in one of the wards. Hence, the struggle for sustainable tourism and native community-centred tourism has become urgent in our state. Thankfully, we can already notice some efforts being done in this direction.

The Church in Goa has established a centre for sustainable tourism, which works for a just and equitable participation of the local communities in tourism activities, the organization of local small hotel owners, the local car drivers association are other such initiatives. NGO's like EQUATIONS from Bangalore, Human Rights Law Network and other human rights organizations are actively engaging with the tourism related activities in Goa. The coastal communities recently experienced an awakening and we noticed a strong opposition to the so called mega projects under the banner of Ganv Ghor Rakonn Manch. We need to empower these and other such movements that attempt to bring about sustainable tourism in Goa.

Besides this, we definitely need to establish tourism related research organizations in our state so that we can constantly study and understand the evolutionary face of tourism. Besides, we need to understand the narrativization of Goa as a premier holiday destination which somehow attempts to homogenize and produce the so called standardized holiday experience in the wombs of resorts and hotels and de-narrativize this discourse by demonstrating the superficiality and hollowness of such artificially generated experience. The construction of Goa as a site of play is a result of play with Goan culture, heritage and natural and human resources. This hyper inscription of the glow of sublime on the 'local' resulting in the commodification and museumizing of our culture, heritage and resources has to be arrested. This will be possible only when we Goans take a leap in our consciousness and strive to understand the impact of narrativization of Goa as a tourist destination. The narratology of this process has to be continuously studied, vocalized, and politicized so that we can de-narrativize it and thus prevent its rippling effects on us. This de-narrativization would require a re-narrativization of Goa. This process of re-narrativization has to be one that emerges as a result of collective communitarian deliberation where the collective Goan interest will always stand taller than the petty interests of individual Goans or non-Goans. Rising above personal egoistic interest, Goans are challenged to work to actualize a collective aspiration of Goans that will save both Goa and Goans.

## **De-narrativising Goa**

We have become heighteningly aware that Goa, Goans and our honourable visitors are subjected to a narrative of tourism that has led the construction of Goa as a land of milk and honey for tourism industry. The fact that we have discovered the narrative impact on us as hosts, our land and visitors is already a step towards the deconstruction of narratives that are shape the present discourse about tourism in Goa.

In our quest to find a critical and creative response to the narrativization of Goa, we must be aware that we are always inherently embedded in some or the other narrative structure. Alister MacIntyre teaches that 'stories are lived before they told'. We live our narratives and understand others in terms of narrative or because of narrative. As we are both the authors and actors of our own narratives, our present is shaped by the image of the future and represented in the in our present aims and goal, as well as constrained by the past. Thus, within our narratives, we pursue our virtues and our vices. This means our narratives present us standards of excellence.

The form of tourism that is pursued in our land is a natural out come of the kind of narrative of tourism that we have constructed. The standards of excellence that the tourism industry in our land has uncritically set have to be studied with due attention.

Although we are born in a cultural narrative and have no freedom to say 'I don't want to start from here' yet we can reach a critical moment of awakening like the man who happens to slip out of Plato's cave. This critical moment of awakening results into a leap in consciousness and we can begin to understand the narrative impacts on our life and thus raise questions on the fitness of the standard of excellence emerging from the tourism narratives that dominate the scene.

## **Re-narrativising Goa**

The project of deconstruction of the narrative entanglement of Goans is not a bed of roses. This noble project is indeed the need of the hour as



we can see how a tourism that is build solely on economic principles as a chief bench mark of development can destroy the very idea of Goa and Goans. The regional plan 2011 was indeed a good prescription for such destruction. Hence, a tourism that is exclusionary of the interest of native community cannot be sustainable.

But we need also the enlightening of the natives and lead them to move out of Platonic cave of tourism and so that we are saved from killing the hen that lays a golden egg in our greed. This is not a simple process. We need to engage in producing a discourse that will manifest the disfigured face of tourism and compel all the stake holders to refigure and rearticulate the narrative of Goa that is both sustainable and participative. To achieve this goal we need to establish many counter-publics, groups that openly critique and work to produce and alternate narrative that will save Goa and Goans. Only an eruption of such little narratives can build into a volcano that will de-narrativize and thus de-rail the present form of tourism. The church and other religious authorities, human right activists, tourism activists, researchers and others have a great task to perform. The imperative to respond to the scenario of tourism cannot be left unheeded to. This imperative challenges us to call of the other in the Levinasian way. It is a challenge to move from the ontological said (narratives of Goa) to the ethical saying.

## **Conclusion**

Our study attempts to understand the narrative implications on the hosts and visitors in Goa. The present narrative construction of our state can lead us to a collective disaster. Hence, a new sustainable and native-community-centred tourism is a dire need of the hour.

# **Is Goa "The Rome of the East or Israel in the East"? Outcome of the study**

**By Students of Theology  
Rachol Seminary**

## **I. Introduction**

Goa, known for its scenic beauty, crystal clean water, heaven-like climate, sky-reaching architecture, hospitable people, mind-blowing folklores, magnetizes people from different parts of the world. Goan art, specially the culinary art, has spawned preparation that was designed to tease gourmet's pallets all over the world. But today, Goa is reduced to a holiday spot. Tourists come to Goa with a latent intention of making business. This place is considered as a Gulf-estate by many of them. We can clearly see the gradual rise in the plans to plunder and loot Goa.

The world is fully aware of the political and social drama between the two rival nations: Israel and Palestine. In Israel, the citizens have to undergo military training to serve their country. The disciplined and strict environment, the encounters, the shoot-outs somehow distorts their psyche and thus becomes a burden to treat. So these people are sent on holidays to different destinations in order to recover themselves and Goa is one of the destinations. By understanding and studying the above situation we would like to make a special study on Israeli tourist in Goa.

## **II. Questions Screaming For Solution**

Do the Israeli tourists own any private properties in Goa and do they operate any business of their own. If they are running a business, do they run it with partnerships? Do the Israeli tourists violate any laws of the land in Goa? Do they possess a right dated visa or do they stay in Goa without a visa? Why do the Israeli tourists choose Goa as destination for

relaxation? We have to find answer to all these questions. In addition, the drug mafias are making hay in the sunshine. Drugs, sex, prostitution, paedophilia are showing a steep increase in the graph-line of Goan tourism. In the name of tourism, men, women and children are abused by many of the tourists. Crimes, bribes, smugglings, trafficking have polluted the tourism sector. Today, it looks like Goa is noted for thefts, money laundering, sexual abuse and so on. In a way, drugs have destabilized the progress in Goa. The drug mafias are targeting the youth who are the future of Goa.

With regard to this growing problem the Philosophy department of Rachol Seminary had organized a three day seminar on the impact assessment of tourism. It was organized in collaboration with EQUATIONS, Alternatives and Caritas. The resource persons: Mr. Ranjan Solomon and Ms. Aditi Chanchani presented the critical issues in Goan tourism in such a way that we were able to see the Goan reality clearly. A short field trip was conducted at Palolem Beach to study first hand the economic, environmental, socio-cultural and institutional impacts. This small endeavour of the field study of Palolem beach helped the researchers to form a rough sketch for the detailed study

### **III. The Field Study of Palolem Beach**

The seminar on "Impact Assessment of Tourism" included a field study of tourism in the areas of economic, environment, socio-culture and institution in the coastal area of Palolem. We moved along the coastal area and tried to interact with the people, asking them to share their views and feelings on the impact of tourism. This is an attempt made to give you a report on the field-study. Palolem is located in Canacona, South Goa.

#### **A. Economic Impact of Tourism**

Tourism industry is the largest industry in the world and provides highest revenue to the government. Approximately 22 lakh tourists visit the small state of Goa from different parts of the world annually, thus generating huge sum of money. To accommodate the inflow of tourists, buildings and huts are set up on the coastal area, even violating the CRZ norms and

rules. The land is also sold to outsiders in order to set up huts and shacks on the coastal area in order to cater to the needs of the tourist.

To set up a shack or hut on the coastal area, many government formalities are carried out, like license to setup a shack or hut, license to sell liquor, No Objection Certificates (N.O.C.) etc. In some cases they are obtained illegally by paying huge sums of money. On the coastal area shacks and huts are mostly owned and run by people from outside the state and even foreigners. Renting price of a room and a hut varies according to facilities available. Price also depends on the situation of the room or the huts. There is an increase in price during the peak season. The cost of a hut or room is between Rs.500-800 per day.

In the shack the waiters are paid between Rs.1500-2000 per month, and sometimes their tips are higher than the actual salary. The kitchen staff mostly comprises of non-Goans, and are paid according to their experience and the type of work they perform. Their salary is between Rs.5000-9000 per month. The menus' in the shacks are prepared in foreign languages for the convenience of the foreign tourists.

Due to tourism, price inflation occurs, which local people find very difficult to adjust with. Some foreigners are stingy and so they bargain for everything and whatever they purchase. Some local fishermen supplement their income by taking tourists on dolphin trips, flea markets, etc. They charge them around Rs.250 per head.

Local people mostly are involved in renting vehicles to the tourist for Rs.150-250 per day. Some local people enhance their income by selling fruits, vegetables, snacks, soft drinks, etc. Shack owners too patronize these general stores, in order to buy fruits, vegetables and other necessities.

'Lamanies'<sup>1</sup> earn their living by selling clothes, chains, bracelets, posters, etc. Some of them are involved in this business for more than 10 years. In

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<sup>1</sup> Lamanies are people coming from neighbouring states and have their particular way of living based on nomadic and gypsy traditions.

order to carry out their business smoothly, police are paid Rs.50, on a daily basis and if not, they are beaten up. Night parties do take place, mostly during Christmas and New Year's Eve, with the help of police and local politicians, who are paid heavily.

Apart from tourism business, some people engaged themselves in fishing and agriculture during the off-season.

## **B. Environmental Impact of Tourism**

On the commencement of tourism season, shacks and huts owners are engaged in construction of shacks and huts which are less than 50 mts. from the High Tide Line (H.T.L.) Sand is used from the shore for construction of huts and as a result sand dunes are flattened. Some of the structures are temporarily erected on top, coated with plastic which contrasts the beauty of the beach. "Beach will appear more beautiful when the shacks and cottages are dismantled" asserts a local. Whole stretch is covered with coconut trees but at some places bushes, shrubs and so on have given way for the structures. Fishing boats are visible along the shore indicating the fishing activity. Fishermen reveal that during the monsoons, fishing is profitable business but later the catch is scanty. They also affirm that the catch has declined in the past years. There is no water sport, but still tourism has created difficulties for the fishermen.

Garbage disposal is another problem encountered on the beach. Garbage bins are merged with the ground and no garbage bins are visible, as a result garbage such as plastic bottles and cans are scattered on the shore. These are collected regularly by Cancona Municipal Council (C.M.C.) workers and negligently burnt at the extreme end leaving behind a heap of ashes. Land grabbing around the vicinity of the sea is a constant phenomenon. Even the island which is imbibed with greenery is acquired for constructing hotels but locals opined that it is a distant reality and they will strongly oppose the move. As far as water and power supply is concerned, people have no problem. Well water is also not contaminated. There is also noise pollution during Christmas season due to parties.

### **C. Social and Cultural Impact of Tourism**

Goa is a beautiful land of different cultures and varied heritage. And this culture is moving on its way to become like just a dream. Tourism has played a drastic role in transforming a rich culture and giving it a face of western culture.

Moving along the coast of Palolem we have tried our best to encounter cases of impact of tourism on social and cultural aspect. Tourism industry is increasing so rapidly that our Goan people are pulled towards this way of life. The families which had their traditional occupations such as toddy tapping, and farming have left them and moved towards tourism.

People have expressed their views about the dress code saying that approximately 10 years back the tourists had a decent way of dressing but today they are not even ashamed to be open or semi dressed and this has affected today's generation's way of looking at them. Much of the local youth just come to watch them.

Speaking about children of these coastal areas they are losing their interest in education and are getting more interested and fascinated with tourism. When we questioned some of the children they said that they are more happy doing these activities on the beaches rather than studying. Yes, tourism has made an effect on our social and cultural life, but to where is this tourism heading our society and culture? Does it enhance and have a positive effect or is it leading Goa to worse in the name of tourism?

### **D. Institutional Aspect of Tourism**

Tourism industry has made an impact on the economic, environmental, social and cultural aspects. Amidst this institutions have a role to play in tourism.

#### **1. Municipality**

Municipality does the work of issuing licenses to build shacks, tents, huts and to destroy the illegal constructions which violates the laws. These shacks, huts, tents and temporary restaurants are being charged Rs.2000

and 900 respectively and the money is used for the development of the locality such as road repairs, garbage maintenance and so on. Whenever a new project arrives the people are asked to send their representatives with suggestions or ideas to the council meeting. Hardly are there problems reported about the labourers and tourist. But the problem of Goans selling their property to foreigners is not in the hands of the municipality. It's the choice made by the people. Municipality says Goan employed shack owners prefer outsiders.

## **2. Religious Institutions**

The views shared by Parish Priest of Canacona and a nun of Nirmala convent were somewhat similar on tourism. Tourism has its positive and negative effects. Tourism has affected our flowering youth. Our youth is getting pulled towards the problems of drugs, alcohol, HIV+, aids and so forth. They are slowly losing the values and moving towards immoral way of life. The institutions are working hard to make the families and specially the youth aware of the problems and consequences of tourism, by means of organizing social act forum, putting up street plays, seminars and making pastoral visits, thus building an authentic and organized society and better way of living.

## **IV. Conclusion**

We have a great barrier to overcome and we have to be vigilant to track down such activities. All we need is the effort for all sections of society (NGOs, Government, Church, and so on). The use of minors who are the most exploited should be checked. The people need to be mobilized to defend themselves whenever such atrocities arise so that in the near future we might not find ourselves in a foreign land called 'GOA'.

We feel and are confident that this study will help us in understanding the behaviour patterns of Israeli tourists in Goa. It will also enable us to understand the impact of the Israeli tourist on the local people and the economy. A comparative analysis of pre and post invasion of Israeli tourism will surely make the assessment a great achievement. This research can prove to be a useful one for the Goan tourism industry and for the pastors.

# **My Experience / Understanding of Israeli Tourists and Other Tourists at Vagator and Arambol Beach**

**By Myron Jeson Barretto**

## **Introduction**

Interest, was what pushed me to do a study on Israeli tourists in Goa. As we went to Vagator and Anjuna, it was a different type of experience. Goa is a famous tourist spot and a lot of tourists come here for vacations. But what they do and how they live in Goa was not known to me. This study/research has indeed helped me a lot; to know and understand many things that are going on in Goa due to their presence and stay. We hear a lot being spoken about tourist and tourism in Goa. But are we really interested in knowing and understanding what they do in Goa? Or how tourism is affecting our Goa and the Goans?

## **My Experience Begins**

On New Year's (08) night we went for a party at Vagator in 9 Bar, which was being organized for three days. The experience was similar to the party I had seen at Palolem beach. But this time I got a chance to observe carefully. I also tried to engage myself in the party especially on the dance floor. The D.J's were playing trance music. There was a great crowd of tourists. All were enjoying the music and some were dancing in their own mood and disposition. Most of them, men as well as women were smoking and consuming alcohol. Some were even taking drugs. Some were selling drugs. All were in their own groups/comfort zones.

There was a person who was moving to every corner of the dance floor to see if there was any girl who was sitting alone. He had different symbols in his hand, such as a small red torch, words written on a piece of paper "*Do you want to have sex*" and some pornographic pictures. He was



asking and convincing them to have sex with him. Some of the tourists were kissing their partners publicly. Some asked for drugs. One person approached me and asked for some drugs. He was forcing me to get some. I knew he had consumed some, yet he wanted more. Since he was forcing me, I left his company and went to the other side.

We all need parties to enjoy but it should not destroy and affect our lives. Parties/discos have to promote good and not evil. Goa's beautiful beaches and nightclubs have consistently been a popular destination for western and Israeli tourists, especially youngsters who are looking for an escape after completing their military service. Goa has been a popular destination for Israeli tourists for many decades. But this year (2007-2008) there were not many Israelis in Goa. The youngsters were not there, only the older ones on repeat visits. I thought the Israeli tourists have moved out of Goa because of the Al-Qaeda attacks.

The Israeli tourists are patrons of trance parties, rave parties and even night clubs in Goa. They also promote the sale of drugs in Goa and India. This year most of the tourists were from Russia, Germany, England, U.K etc. Only few were from Israel. When I went to the Vagator beach, I found four Israelis who were playing the "Mattka" game, which is common in Israel. All four of them were not ready to talk when I approached them. They just said "*we don't know English*". I don't know whether they told me a lie or not, because I am aware that English is a compulsory subject in Israeli schools. All four of them were communicating with each other in Hebrew. They did not want to mix with others.

As we enter Vagator, the first part of the beach which we see to our left, is called as "*Israeli Beach*". This was shared to me by a tourist from France. I feel the Israelis and the Russians do not want to mix with each other. They want to remain apart from each other. On the beach, the Israelis will be found together at a particular place, whereas the Russians will be at another place. The Russians try to move where the Israelis are and they try to get them out from that place. The Israelis and others do not want to mix or communicate with each other.

### **A Tourist from England Shared**

There is a war going on between Palestine and Israel because of the land disputes. Israel is a country but not Palestine. Palestine wants to identify itself as a country by conquering more land. The Israelis have many different problems in their own country and when they come to Goa, they create many different problems/evils/harms. The drugs racket in Anjuna is responsible for crimes in Goa. The Israelis come to Goa and with them they bring drugs from Pakistan, Afghanistan, Kashmir, etc, and they use Goans and Indians to sell it. The Israelis who sell drugs have control over the Ministers from Goa to Delhi. They pay them a large amount of money. They also bribe the Police. If anybody goes and asks about the drugs problem in Goa with the main dealers in drugs, be sure that they will follow you and even harm you. Many Israeli tourists form groups in a party and sit together. They get girls from India, Goa, British, U.K, etc and make friendship with them. They offer them alcohol and drugs and at the end indulge in sex. The Israelis think that they are a “*Territorial Army*” and they feel proud about it. They think of themselves as the chosen people of God and they have the power/ freedom to do anything, even to kill. The Israelis and the Russians try to dominate Goa. The Israelis are worse than the Russians.

One shack owner shared that, the Israelis are sometimes good and sometimes bad. Sometimes, some of the Israelis do not even pay the bills in the restaurant. They cheat and go.

### **A German Tourist Said**

Goa is not cheap. Vietnam is a good place. Three days in Goa is equal to eight days in Vietnam. The Israelis are sometimes ‘ok’ and sometimes not; this is because of the military training they have to attend because of the wars. This year there were not many Israelis in Goa, maybe the Government has not given visas.

One day we went to a bar which is run by an Israeli. Next to the bar are a Goan family and the bar belongs to them. But, they have given it on contract to an Israeli. We also visited a family behind the bar & restaurant.

They shared that mostly during the night or late evening the current goes off. And they have to suffer. But the shack owners have generators with them and with it they run their business. I don't know exactly the main reason behind putting off the current during late evening. This family also has rooms for rent. When the Israelis come to ask for a room, they usually come alone or as two, but the next day they bring a group with them in the room and they organize party and have fun. They misbehave.

On 3<sup>rd</sup> evening we went to Anjuna. We got the news that the Israelis have moved to Arambol. And we had to follow them as the cat follows the rat. At Arambol there were many Israelis, but they were either in partners (couples) or with families. At Arambol I had a good experience. Through a know-how with the Israelis at Arambol, I came to know that they are very good people. Those who live as couples with their children live a good life. They are also very sociable. But only those who are single and those who come just after military training are a problem and trouble makers in Goa. They do anything to enjoy and for their own good. They act in any way.

### **Israelis Speak**

#### **Ori:**

He had come to Goa to be with his friend who owns a computer shop at Arambol. Ori is 30 years old and he is a computer engineer. He was also helping his friend to teach computer programs to children at Arambol. In Israel, military training is compulsory. They have to join at the age of eighteen. Not all are trained to shoot. Some are trained to fire/shoot planes, some to kill and some are trained to work in offices depending on their capacities. There is an ongoing war between Israel and Palestine just like India and Pakistan. In Israel the development is fast paced. There are good beaches, deserts and hills in Israel but there it is expensive when compared to Goa.

#### **Ali:**

After the military training the Government of Israel does not give many subsidies. He remarked "Whatever the Government pays is enough to

buy cigarettes.” In Palestine, the Muslims want to annex more land. Those who fight for the land are not all Muslims but only some Muslim terrorist groups. Not all Muslim are bad. Some are good. Ali even taught us some of the Hebrew words and sentences to talk with other Israelis. He even helped us to identify the Israeli tourists. He treated us as friends.

One Israeli girl, aged 23 stated that she liked the military, for two years, very much.

### **A Russian Said**

One Russian family said that the “Israelis are very foxy”. They are not stable. They want to do something or the other. They follow their own pattern of lifestyle. Most of the Russian come to Goa during the month of December because in Russia it is very cold and they have snow fall.

### **Inculcating Oriental Lifestyle**

At Arambol we discovered a place in the forest where most of the tourists get together. There is a Banyan tree in the forest where they sit together. They smoke and share with each other. They maintain a spirit of silence over there. There the tourists mix with each other (Israelis, Russians, Germany, U.K, Indian, etc). They say that it is a meditative place. Some of them stay there even during the night. They also cook food over there. Some of them shared that this place helps them to bring unity and harmony among them. They communicate with each other. Under the Banyan tree they sit together in a circle and anybody can join in the circle.

In the forest we also found some places where the tourists live in a small clean place. There they remain quiet and do not want to mix with others. They do not even want to communicate with others. When I approached to them, they were speaking in signs. They remain quiet and spend their time in meditation. Some were alone and there was a couple with their child.

### **Conclusion**

The research on the whole has helped me to know what is happening in Goa, especially on the beaches. Due to tourism, Goa might improve in

monetary/economic level. But in future we might loose all good virtues/values. I think tourism on the coastal areas has spoilt our Goan youths. The foreigners use our youth for different purposes. I also found that the youths are moving away from the Church during the tourism season. We believe that youth are the future pillars of our Goa. But if the youth do not inculcate in themselves a good base of good values/virtues, then we know what will be our future.

Most of the tourists own properties in Goa and if we continue selling our property to others, the day will come when we will be forced to move out of Goa. We might be reduced to the status of foreigners in our own golden land. We all need to protect our Goa and the Goans. Such researches should be promoted as it will help the Goans to know what lies behind their backs. We need to see and observe what is going on in Goa and we need to promote what is good and bring to an end what is evil. We have to work hard with full dedication and enthusiasm to protect our Goa and the Goans. We have to reduce the crime rate in Goa. Through this research on tourism I came to know how the tourism season is affecting the Church and the Goan communities/people. This study on tourism will also help me in my pastoral formation.

# **An Experience: A Joy and Challenge**

**By Elias Rebello**

## **Introduction**

Goa, a place of joy, peace, calm and serenity is something 'common' to begin with. But this word 'common' in the above statement, after a couple of years will be replaced by the word 'uncommon'. Where is Goa currently standing? What are the causes for such a standing? And what hand do the Israeli tourists have in the tourism of Goa? These are some of the questions I have tried to study. I have also highlighted my experience of the study in this report.

## **The Experience Begins**

On the first day, actually the first night, when I placed my foot in the field of my study, I decided to just make observances. And as heard, the 9 Bar was a good spot to begin. The moment I entered I was welcomed by smoke from cigarettes and its kind. Since it was my maiden encounter, I was confused at the sight of how the boys and girls of foreign origin were dancing to the indefinable tune of the trance music. A sense of challenge rose in me and I decided to have a conversation with one of the tourists, who was on the dance floor. But the conversation had to take a rest. It was not possible due to heavy loads of trance music. The rates of the drinks in the bar were least 10% higher than the actual rate.

I was very much excited and said to myself that I will give my best to do this study and make it a real success. But, on the next day when I was informed that the major and main chunk of tourists had already moved out from the venue of our study, I was a bit held back. But I kept high hopes and moved forward.

When I began to ask the 'Lamanis' about their view on tourists in general, most of the responses hit a common spot. They felt that the Israeli tourists

were very stingy as compared to other tourists. Some of the local shopkeepers and shack owners shared the same view. But, one shack owner explicitly mentioned some peculiar behaviour of the Israeli tourist. He said that if they were served anything, they would like to mix it and have it. For e.g. If you want to serve any juice then they will ask for several juices and mix it and have something which was different, rare, and out of taste.

The next two days were drowsy, as our subjects of study were out of sight and if I met anyone, I was unable to converse with them as they spoke Hebrew which I was unable to comprehend. Thus, I decided to focus my attention to converse with the shack owners, 'Lamanis' and other non-Israeli tourists.

I felt that the people especially the Goans were internally unhappy. Since, when they were questioned about the foreigners, the tone in which they answered was not of satisfaction and joy. I felt that they were not enjoying such a business but still had to do it as it was the only means to make money.

Some thing that I didn't expect was the crowd at the 9 Bar on the second day, it was almost empty and the bar too closed quite early. Foreigners were really less as compared to the 1st January crowd.

The trend of intake of cigarettes, drugs such as *Ganja* and other intoxicating stuff by the foreigners is very much and to great extent has been imbibed by the Indian tourists (not excluding the Goans). A lot of teenagers and young men and women of Indian nationality have really taken up to these various vices. Another point that I would like to mention was that when I went on the dance floor to make certain observations; to find a partner was not a problem. Many girls, at least two or three were ready to dance with me and looked to be wild. Even the next day, the 9 Bar was crowded with Indian tourists. Two of my companions and I entered a restaurant which was owned by an Israeli but it was totally empty. The owners (Israeli) were having a conversation while we were there observing them over a drink. Something which I found quite common was that they always looked to be silent and tired, moving about in their own group. A

couple who stayed close to the restaurant, who were by origin Goans but spent most of their years in Germany, say that they always move in groups and to prove his statement he told us about his experience of having let an Israeli to live in one of his rental rooms. Once a room is given, they get their entire group without informing the owner. He said that they were a real headache.

Then we all moved on to Arambol where our subjects of study were in ample. There I met at least some non-Israeli foreigners who were very social but when inquired about the Israelis' they did not like or want to talk about them. Another point to highlight is that the real perpetrators of all this intoxicating stuff are some of the shack owners.

They being Goans show less importance and regard for Goan guests. If you call out to them for a drink they will ask you what you want in an unpleasant tone. Love and affection for which the Goans were known is dying out.

After hearing so much about the Israeli's I was but sure of one thing that they were really having some problem because of which no one tends to like them. But the night when we all moved into a Bar and Restaurant named 'Surf Club' at Arambol, it really turned the picture about Israeli's. There was a band of four Israelis, one of whom was known to us due to an encounter which we had in the morning on the beach. They are people who are very broad minded and open.

### **Winding up**

My companion and I went to the tourism department, near Patto, Panaji, where they gave us the handbook which contained the information on the inflow of tourists from different countries. But, what surprised me was that they had no information on the inflow of Israeli tourists. This shows the plight about the department of being ignorant.

In general, the project was really enriching. But a point to mention is that such a project must be conducted during the seasons. Israelis are interesting people, it really enriched me, and I hope this research will enrich and evoke a sense of love and belonging to our land.



# The Sababa Experience

By Manuel D'Souza

## Introduction

When looking at a person who is drowning, two decide to save him. One person stands erect on the shore and gives directions to the person to swim to the shore. The other dives in and saves the person! I was very privileged to be selected for this 'immersion' project where in I could 'dive' into the pool of tourism related issues and understand the very essence of the phenomenon.

Tourism is an irreversible social and human phenomena resulting from freedom of movement, easy mobility at economically accessible prices and greater purchasing power of the people, including those belonging to the lower/middle classes with the spirit of adventure. Goans have to relate to tourism.

The thrill of the project was started way back in April 2007 when Ranjan Solomon along with Fr. Victor Ferrao, invigorated my mind with the Israel–Palestine Duel. We, as Catholics track our roots in Judaism and thus share a close affinity with Israelis. The war paradigm in Israel and Palestine has caused a rise of many a phenomenon not only in Middle East but throughout the world. I would like to share my experience of these Israeli tourists. I would also give other remarks on tourism in general.

## Israeli Policy: American Hand

Let me make my understanding of the scenario existing in Palestine (and Israel?) and its fallouts. The Israelis understand themselves as to be the "Chosen Race"<sup>1</sup> by God and believe they have a land to be "conquered". Jews are in fact a very intelligent race. During the First World War, they

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<sup>1</sup> In Torah, the holy scripture of Jews, God promises Abraham and his descendents a land flowing with milk and honey. Later under Moses and his successor Joshua the land of Canaan is captured. Even the Catholics in their Old Testament attest to these truths.

developed a syndicate which helped Americans and allied forces to win the war and it was a Jew who helped design the atom bomb used against Japan which ended the Second World War.

Americans under the guilt of Holocaust of Jews gifted Israel a state and are supporting them in their expansion. Why isn't anybody reacting? – "It's America-Supported". There is compulsory military training and service for everyone in Israel. Can you imagine young boys killing people? They go mad while in the services. The Government sent these people to relaxation hubs. One of them is Goa.

### **Our Way**

I started my bike at 1.15pm on New Year Day, picked Vhelian Rebello (a colleague) and met the group at 1.40 p.m. We set sail and reached the Pallutti House at 4.45pm. We got settled and started our bike and moved on to Anjuna and Vagator. This was our first day and we decided to get used to the routes in and around Anjuna, Chapora and Vagator.

Everyday we started at 9.00 a.m. had our breakfast and moved on to Anjuna for a round in and around the vicinity. We had our interviews with vendors, local groups, Israelis and other foreign and Indian tourists. After lunch we would rest a bit and prepare for the Night Life. Here we would visit night clubs, discos, shacks, and move on roads. We stayed at the clubs for long, had food and returned at around 1.30 a.m.

I must mention that when we were in Anjuna and Vagator we found very few groups. Hence, we had to move to Arambol, where we found many of them.

### **Their Way**

This is a tentative programme of Israeli tourists, according to my observations. With the 'tiredness' of the night, they get up slowly around 10.30 -11.00 in the morning to have some juice and some light breakfast. Then they come down on the beach for sun bathing. Some of them like reading novels and others practice 'fire dance' (includes rods and balls with strings). Later in the afternoon they have food in some shack or a cheap hotel.

Some rest for a while, others till the evening, and then they prepare for their night life. The night here never ends. They just party with trance music and get intoxicated with drugs and alcohol. They kiss and touch each other openly. They also appear to switch partners.

Some of them also go for sight-seeing but we found most of them living in isolated groups. We saw a few practicing some skills of juggling, fire dance and preparing the items (the rods used for fire dance) during the day.

### **How They Live (Economy, Food Habits, and Shelter)**

As I found out, the Government gives very little subsidies. Israelis are on their own. One commented "The Government's subsidy is enough to buy a cigarette". They were very shabby in their dress habits; their hair was mixed and rough<sup>2</sup>. Some of them are poor or they have spent most of their money. We found a person who was staying on the beach 'like a dog' (he was commenting on himself), making rods for juggling stuff. Simple rods cost Rs.800/- and the ones used for fire dance cost Rs.1500/-. He claimed that he supports himself and his family with the money he gets.

They stay in huts costing from Rs.200/- to Rs.500/-. But others just stay anywhere. Some even stay on hills and take the sky as their roof. I shall refer to the phenomenon I observed at the "Banyan Tree". Some eat local junk-fast food like Samosas, Pau-baji, Mirchi and Ros Omlette, etc.

These Israelis are real marketing champs. They bargain like anything. It is a claim that some are given training how to travel by local buses and rickshaws, bargain for fish and other wants. Some of them like Indian movie stars and buy jewellery to imitate them. Some of them have opened shops right in Goa and have their living on them. We visited the flea market at Anjuna. The phenomenon is remarkable. Israelis do own shops here.

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<sup>2</sup> Actually we recognized them from their hair.

Also I have observed a very typical pattern in their staying patterns. They live at the ends of Goa - some in Palolem (South of Goa) others in Anjuna, Vagator and Arambol (North of Goa). The coast line of Salcette is occupied by mostly very rich tourists. Hence, this suggests: the cheap, and notorious tourist want to have some privacy to carry out their odd tasks.

## **Night Life**

The real life of these tourists starts with nightfall. I can say that the whole day is a resting period to rock the night. We visited many Night Bars<sup>3</sup>. I was just 'scared' to go inside one "9 bar" at Chapora. It was a completely new experience. First, I was not sure whether the entry was free. Second, the instance I entered, I saw a boy inhaling from a small square paper (surely some drug category). It blew my nerves. I told my colleague that we should return. But he insisted and soon after that the others followed. Later, I became very comfortable.

Inside, it was 'Hell'. I don't understand how they enjoy the beat without any melody. There was a D.J. who was playing with the help of a laptop. They were just not affected by the cold. They were not getting tired nor did they feel sleepy. There was an open sale of drugs and I think there were also prostitutes being sold for the night. Here and there were some who eyed us and told us not to take photographs.

When we visited 'Surf Club' in Arambol, the 'band' called itself 'The Tribal Gypsy Experience'<sup>4</sup>. Here they were playing typical Israeli songs with some Congo beat. The girls were really dancing beautifully to the beat. I would like to mention a juggler working on his 'sticks': He was showing styles of men of different countries. E.g. for Chinese he made some sounds: Hi, Hai, ThuSS. When it came to Israeli tourists, he just did not juggle; he

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<sup>3</sup> 9 Bar at Chapora is owned by a Goan which starts around 8.00 p.m. and closes at 10.00 p.m. and Surf Club which is owned by a British at Arambol.

<sup>4</sup> One of the members of this band became our very good friend. He gave us a lot of insight.

only kept all the sticks to the mouth, as if in the action of taking drugs or smoking.

### **Other Tourists, Vendors and People's view about Israelis**

The first remark which almost came from everyone was that Israelis are "non-friendly". They are isolated from rest of the foreigners. They like to have trance parties, put loud music and dance the whole night. They are very rough in their behaviour. But few of them, they said are very jolly and friendly. Some mentioned that when they rented the house to an Israeli, they returned with a hoard of their friends, creating an Israel in that house!

The vendors had their own tale to tell regarding the Israelis. Many said that this year their income had gone down. Some said they were very stingy and bargained for everything. They troubled the vendors on the payment. A resident from Anjuna commented saying that the Israeli tourist remained on very little money and survived with bare minimum.

### **Israelis on Israelis**

When we asked somebody regarding the scenario in Israel, one was stubborn in saying we knew better about it since we had access to newspapers and other media. Some said it is the same situation like India and Pakistan. An interesting phenomenon which caught my eyes is that the Israelis like to converse in Hebrew. They were proud of themselves. I also found them very fluent in English.<sup>5</sup>

Some Israelis said even if they do not want to work in the military they have to and more so kill people in war. Firstly it is a social construct and secondly if you do not kill them they will certainly kill you. Israelis profess of a strong will power. They defeated the mighty armies of the Arabs, Egyptians and Palestine in 1946. Although they were very few in number but their confidence is due to their strong faith in God.

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<sup>5</sup> English is taught in schools as one of the compulsory subject.

Some Israelis said that their visa had expired but still they stay back because they do not have the money for the return ticket. The ones who are there on the beach have sex with mostly their Israeli counterparts and use a symbol 'touch wood' i.e. knocking three times on any piece of wood. They said it brought good luck in their search.

### **Pastoral Care**

I remember a priest commenting on the Israelis. He claims that the Government of Goa understands the Israeli condition of trauma due to the war circumstances and stays lenient to them.

Many youth, who are exposed to the dream of living in luxury as fed to them through television and other mass media, initially believe that they will receive luxuries and hence engage themselves in an easy life style. Youth tired of living in rural poverty with no future find themselves ready and willing to take chance at a new life promised to them by the agents. Engaging in sex-tourism related activities seems to them the only means available to actualize their dreams. In Goa, sex-tourism includes various occupations such as pimps, prostitutes, pornographic agents, etc. Government has admitted that Goa is in danger of replacing Bangkok as Asia's prime sex resort.

### **Conclusion**

From the overall study, I have come to the consensus that tourism is really a multi-faceted industry, involving many a people. Even the Israeli income into the country involves travel agencies, hotel agents and even the taxi driver who informs them of the party schedules. Israelis are not neutral, they tend to influence the people with whom they live, and mostly the effects are disastrous. We have seen it with Dharmashala; let it not happen to Goa.

# My Observations on the Israeli Tourist

By Mario Noronha

## Introduction

My experience at Palolem was superb. I have done such type of a project for the first time. We stayed there for five days and worked very hard. I was very happy to do this study and I gained a lot of experience which would definitely help me later in life.

## Peoples' View about Israeli Tourists

First two days were very frustrating; we did not meet any of the Israeli tourists. We tried to get information from the other tourists and locals about the Israeli tourists. The locals told us that the Israeli tourist came in the month of August and now they have left. They also said that there was more influx of tourists like English and German in comparison to Israelis. Further, they added that Israeli tourists are very rough and aggressive. They don't like to befriend other people and they are the first ones to start a fight. The people also affirmed that there is some sort of drug business going on among the Israeli tourists but did not share any more information.

I think most of the Israeli tourists are either stingy or they are poor because the locals say that they top the list when it comes to bargaining. Some such instances are:

- 1) We went to a shop where a man was selling many clothes. We asked him about the Israelis and his instant answer was that they bargain a lot. For e.g. If he offers them a bed sheet for Rs.300/- they ask for it for Rs.50/-.
- 2) Second case is of a vendor who was selling food. He said that the Israelis bargain to such an extent that they ask one omelette and bread for Rs.10/- when offered for Rs.15/-. Further, we visited a

bookstall and talked to the girls who were running the business. One of them replied when asked about the Israelis, that they don't buy many books but bargain a lot. Sometimes their boss drives them away. Whereas tourists from other nations buy the books for the price offered to them.

### **Perception of Israeli Tourists by Other Tourists**

I talked to a handful of tourists from Australia, US, UK and Russia. All of them affirmed that Israelis are very rough and arrogant people, with an exception of few. Israelis don't want to include others in their group. One lady from UK said that most of the Israeli tourists can be found in Arambol and nearby beaches. She added that they resort to fight even at the slightest uneasiness caused to them. The other foreign tourists don't like to stay in guest houses where the Israeli tourists stay.

### **My Encounter with the Israelis**

For two days we collected information from secondary source. But after that we met the Israelis and talked with them. The Israelis which I met were not very rich people but in our terms I would call them middle class citizens of Israel. Most of them worked as security guards and one of them even disclosed his annual salary which was somewhat over \$2000. Their government gives them some money for holidays as soon as they finish their military service. They have to serve in the army (a boy serves for 3 years while a girl serves for 2 years) compulsorily. If they try to escape, then they are either beaten up or imprisoned. This military service begins at the age of 18, and after that their education.

I asked them about the relationship between Israel and Palestine. They say that Israel is a small well organized country and Palestinians want to take away their country. The Palestinians come and stay and then they say that it is their country. They come to Jerusalem with bombs all over their body and just blow themselves up claiming several lives. Then they throw missiles on them and kill their people heartlessly. I asked them about what their government is doing about the situation. They say that



the government is doing nothing and people are annoyed with the government.

### **Night Life**

At night they hang around in groups as usual. Then they make a fire and sit around it. They laugh and make fun and when they feel tired they go to sleep. Some locals told me that when the Israelis come to ask for a room; they hesitate to give because when they come they come alone but at night the whole group comes to that room and the whole night they are busy chatting and making noise which disturbs the other tourists.

### **At The Police Station**

Two of us visited a police station and interviewed the police. The police say that so far there are no cases filed against the Israeli tourists concerning any thing. When asked about drug business, they said that the tourist can carry certain amount of drugs. They also confirmed the fact that there is a drug business but so far no one is caught. They also added that they go for patrolling twice a day. My assumption was that the police are also involved in this game of corruption. The Israelis give them some money to not intervene, because the police know about their bad activities and yet there is no case filed.

### **Conclusion**

It was an eye opener to me about the Goan reality. The Israelis don't contribute anything to Goan economy. They expect the maximum benefit from minimum expenses.

# In Search of Israelis

**By Alfi D' Cruz**

Ensnared on the slopes of the Western Ghats, Goa is called a paradise on the western coast of the country. Thus many tourists come to Goa for relaxation and enjoyment and it is quite sad that sometimes Goans fall prey to them. Tourists are of different kind. Since the mission was to study the Israeli tourists, let us focus on them. The 1<sup>st</sup> of January to 5<sup>th</sup> of January; were the days marked to experience the Israelis in Goa. So Kevin, Manuel, Vhelian and I (Alfi) were supposed to explore Anjuna. We also moved and observed other places such as Vagator, Arambol, and Calangute. Not only the beaches but the localities too. We also tried to keep a watch on the surrounding scenario to understand the place well.

As we know that this year, the flow of tourists in Goa was less. We tried to find the Israelites by mixing with the tourists, hanging out at the beaches and other tourism related places. Not only Israeli tourists, but other tourists too like to be alone. Thus, we can make some conclusion that some of the tourists are self-centred because some times they do not even like to chat with us.

## **The Problem of Bargaining in Anjuna is Quite Visible**

I was standing on the way to the flea-market from the beach. A fruit seller lady approached a tourist and the tourist asked the cost of the banana and she said Rs.5/-. The tourist replied 'I can get the whole bunch for Rs.10/-. But I want just one banana'. The lady asked for Rs.5/- but he gave her only 2 coins probably Rs.2/-. After looking at this, I asked her how much he had paid. She hesitantly said Rs.5/- and then disappeared from the spot. This lady was not a Goan and I observed that they have a team. They work together with men who sell necklaces and act as agents for the tourists, while one keeps watch on them and in times of a problem he would be directing and guiding them accordingly.

We can question our self on who benefits from tourism? Who suffers and who enjoys? Are tourists coming here to spend money or to save money? Israelis do not like to spend much and many a time people call this type of a tourist a 'bhikari tourist'. "They only come to Goa to drink just one coconut" commented a fruit selling woman.

### **Knowing the Place**

Anjuna, Vagator, Arambol, Chapora are the places preferred by most of the 'cheap tourists'. Locals or Indian tourists generally do not visit these places, so the foreigners can do what they like. These places are adventurous as they are in the hilly region and along with the beaches designed with marvellous stones. The natural set up calls one to enjoy the moment to the fullest. On the first day, we met at Vagator, we were fortunate enough to experience the sunset and watch the number of people who came to spend their precious moments in enjoying the breeze and watching the changing phenomena of nature. It was nice to see the hill-top crowded with different type of people relaxing, sitting and chatting, as if giving farewell to the setting sun. Same thing happens in Arambol. Tourists belonging to different countries and region gather during sun-set and enjoy themselves in what they call 'sun-set play'. Some play their instruments like guitar and violin and it is quite soothing to hear and watch this play. In Vagator, the hill-top is quite famous. Likewise in Chapora. The place called 'Vodda Codde' is famous for the night parties and drugs and 'dum' i.e. Ganja at the later place.

On the second day, we tried to familiarize ourselves with that place and studied the interior and exterior routes. Here, most of the people are doing business by keeping the rooms for rent. This is something very common in Goa. But we can see the change in the language especially in Anjuna and more in Vagator. The tags or board which were usually written as 'guest house' or 'rooms for rent' have been changed to 'rooms to let'. So, 'to let' can be deconstructed in a different perspective. It can be an invitation for prostitution. Similar is the experience I have of Anjuna. In 2001, when I visited Anjuna as a member of Youth Red Cross, I happened

to come across a 'Bar & Restaurant' which had a nice and presentable look. But, on the side of it there was a long passage where two people could pass. On the walls of the compound it was written temptation and along with it there was a painted footstep in red which was leading to the back of the same 'Bar & Restaurant'. People have their own way of communicating and in places like Anjuna one cannot know what is happening where. As one of my companions was telling me that if anybody tries to enquire about the problem of drugs or similar enquiries, he was asking for trouble. Digging his/her own grave.

### **Flea Market (Anjuna)**

It is Wednesday, which brings true colour to Anjuna because only on Wednesdays does the 'Flea market' takes place, near the famous taxi stand at Anjuna.

The flea market starts in the afternoon around 2:30-3:00 p.m. and as it becomes dark it disappears. That means it ends around 6:30-7:00 pm. Though the flea market occupies a lot of space, it is a market which is really well organized. As I was taking a stroll in the flea market in the evening, I met an Israeli woman, who was selling t-shirts. She was having conversations with the foreigners about the politics and war between Israel and Palestine. This made me curious to know her, so Kevin and I entered her stall. The Israeli woman, must be in her late 30's, her elegant yet strong body revealed to me that she is a very active women and she told us that she worked in the military for two years. During the time of war, she was present and she was sharing how eagerly they were watching the smoke which was caused by the blasts and the chaos in that place. But, she was telling this to us in such a way as if the fighting or war was just between two teams, and people are the sightseers, and thus we can say that the wars and such social phenomena is common in Israel.

It is quite interesting to know that she has come to live in Goa for a few months and she will go back to Israel in March. So, does that mean that she is a tourist? If yes, what type of tourist? One who comes to Goa to earn in tourism season? The simple T-shirts are sold for Rs.700/-. Though

she had a license, it does not please our ears to hear that tourists are coming to make money. She was also kind enough to tell us that she also puts her stall in the 'Night Bazaar' in Assagao, which starts at 4:00pm and goes on until morning 4:00am.

As I said earlier, flea market is well organized because there are certain sections allotted to certain groups of people. The Tibetans were with their stuff like necklaces, rings, jewellery, knives of different kinds and also the instruments like 'didache'. On one side, the Kashmiri were with their blankets, carpets and other material. Personally, I do not think they get enough profit. Mostly they have people who do not appreciate their valuable things and some people are seen just having conversations but not seen buying anything. I think claims of selling drugs by them can be true to sustain themselves.

The other section was full of foreigners. The stalls were owned by foreigners mostly from Israel, England, Finland and others like Italy, etc. Which must be a poor section of tourists who come to Goa; like leeches to suck the economy of Goa. It is quite interesting to know that some of them do not even care for any profit. This was confirmed when I met two of the foreigners, one from England and the other from Denmark who were selling sandals. They were saying that they hardly have any profit. There is also a field (section) where mostly Indians have their stalls of various things like clothes, handicrafts, precious stone, bags, shoes, sandals, drugs, inhaling stock, electronic gadgets and also great stalls of CDs which sell trance music CDs. The local electronic gadget stalls have a lot of pornographic CDs along with a mixture of games CDs. Some of the restaurants give information where the parties will be held. As far as my experience goes, the flea market profits not the Goans but outsiders. Goans give their land and only receive the rent for the day. While the sellers earn a huge profit. For instance, a kurta for Rs.450/- was sold to a foreigner while for us the market price was reduced to Rs.150/- and he was telling us who buys what type of clothes. So, Goans must not give their land but they must utilise their land for making business on their own piece of land. Very few of the Goans are seen making business in the flea

market. We Goans must take an example from these people. For instance, I met a lady from England who sold her handmade paintings on the clothes and she was telling us that she will stay in Goa for 9 more years.

One thing I appreciate of this market is that there was one Non Governmental Organization stall selling books, handicrafts and other material and collecting a fund for the poor children. Also awareness of AIDS and use of contraceptives was advertised.

It is quite embarrassing because the sellers especially whom we call 'Lamanis' do not even care for the locals. They even do not like to talk with the locals (Goans) but they know languages like Russian and English, to get the tourists. So, there must be someone to teach them. We Goans can do a lot in the economical aspect. It is quite sad that from my view point the simplest jobs like coconut water selling near hotels, shacks, restaurants, any stall, the owners are mostly outsiders. In short, flea market is not for Goans. Thus, the flea market attracts lot of crowd but due to its variation and impermanency the roads are not in proper condition. The narrow roads and rash riding tourists lead to traffic jam even though they have marked the places for parking. So, government must see that there must be proper roads in order to have a flow of tourists.

## **Nightlife**

- **Night Club Paradiço**

After the flea market, the next popular site is the Night Club Paradiço. Almost every night they have a party. The Night Club opens at 9:30pm. It is quite expensive to get in there for a couple (Rs.1000/-) and for a stag (Rs.1500/-). Isn't it interesting? "In this place you get everything free inside. You don't have to pay for anything", this was the comment of one of the gatekeepers. So, mostly rich tourists come to this place and you can see the number of luxurious cars before the hotel at the parking places. Well, "the parking is uncertain" by their guard. The local people also try to sell chocolates, cigarettes and other products, mostly foreign products, and one can see the variety and different type of cigarettes. Also stalls of

Omelette Pau, Sausage Bread, etc. are only seen in the late hours of the night.

- **9 Bar**

The 9 Bar in Vagator is quite famous for parties with the tourists and others too. We attended three continuous parties at the '9 Bar'. The party generally began at 6:00pm with the loud trance music and ended at 10:00pm sharp. On the first day of the party, the 9 Bar dancing floor as well as pavement was fully crowded with the foreign tourists. Since there is free entry, many type of tourists tend to come there. This place attracts a lot of Israelis. That the whole crowd was mostly of foreigners, consisting of different hair style, fashion, dress pattern, and the music and darkness with ultras-violet light made me feel as if I am in the hell. So, the night was spent to get set or to adopt this sort of life. In the 9 Bar one cannot carry camera or any sort of video recorder. The two guards were checking the bags and just fulfilling their duty but we managed to take a camera and click some photos. One cannot click photos inside the 9 Bar especially when they have a crowd of foreigners and if you do, the volunteers come to warn. In spite of the big boards put on the walls, which says 'no drugs', people do take drugs without any fear. They take Ganja like anything and it is very common among them to take it in groups. Question arises, who supplies them? The drugs dealers are very smart, they roam with a type of pouch or a small bag and the tourists know exactly the type of people who possess drugs. About Ganja, I believe that it is teamwork, because on the first day the group of men were suppliers. While on the third day, we saw a woman who was adorning certain tourists with the flower; it was a deal for the Ganja. And as I was dancing along with them, I saw with my own eyes that the woman was supplying Ganja on the dance floor. On the dance floor she was just with the flower and making the deal, if the deal was successful she would disappear and come back with the dose. That night was a rough one.

On the third night, there was a crowd of Indian tourists and of course the foreigners were very few. There were bar dancers, who try to dance

with you and make you enjoy the dance to the fullest. The music plays an important role in the parties, it makes you feel younger to enjoy the present and you can feel as if you are totally free from everything. Yes, I mean it raises you. It can take you to a trance and thus one can see many nonsensical steps on the dance floor. Since the music is too loud we cannot communicate well in that arena. But, I could still manage to get across to three Israeli females; they were friends and were living close to Anjuna. They had come down to Goa for the first time and after three days they will leave Goa. I managed to talk with only two of them and the third one was held by Sr Zita who was ready to share anything about Israel. But what happened was that the party ended and the conversation too got to a full stop. Since, we got the news on our second last day that the Israeli tourists have shifted to Arambol, we also moved to Arambol and there we got a little richer experience.

### **Left right left chalo...Arambol...aram karnne ko**

The right side of Arambol Beach is mostly covered by Israelis and other tourists, while the left side is covered by Russians. An Israeli guy named Ali was kind enough to teach us some Hebrew words like 'sababa', 'mashowka', 'thoda' which can help us in our conversations with the Israelis. After learning these words, while I was having a stroll on the left side of Arambol Beach I said 'sababa' to a lady who was sitting alone and her reaction was showing me that she disliked Israelis. Because, she said to me that she was not an Israeli and neither does she like to talk. That was the mistake I did by saying 'sababa' to a person of a different region. But, often, the view of people on Israeli tourists varies. Some say they want cheap things. Myron and I chatted with the family from Moscow in 'Surf Club', they called them cunning and one can never be sure what they are up to; always on the move. As far as my experience, the Israeli girls/women were quite open to conversation while the men did not like to and we often had very poor response from males.

On the right of Arambol, there are special restaurants for Israelis. The 'Surf Club' which I mentioned earlier, is owned by a foreigner from England.



So much of the property and land, is in the hands of foreigners, which make me feel that Goa i.e. Goan culture will slowly disappear in future. As, I was talking to the local sellers, a necklace seller revealed that he had to pay Rs.50/- for license and the Arambol Sarpanch was also not on good terms with them since the Sarpanch asks for Rs.1000/- as 'hafta' and in spite of this, the police also troubles them. Also, I happened to meet and was a customer of a fruit seller lady of that village. She told me that this year the tourists are very less compared to last year. Then she pointed out some of the tourists and called them 'bhikari', they always bargain, want things at cheap rate and hardly buy anything. One thing I like about her was that she was collecting the waste. Since, unlike South Goa, they don't have municipality facility of cleaning the beach.

Yes! This year tourists are less in Goa. Since, when I entered the shack in Vagator after the party in '9 Bar', the shack owner told me that they hardly get crowds in their shacks. As there is a decline in tourists it has affected their profits too. Really, the lady from that village who owned a shack was very disappointed. As I was in Vagator, I also observed that the colour of the sand is blackish, maybe due to pollution. At last, the police, they are strict in their patrolling in areas such as Anjuna and Vagator, but, in Arambol this is not to be seen. We also visited Anjuna police station but they did not reveal to us anything on Israelis. They told us to check in Panjim. With the tourism department that some of us visited, it was vice-versa. But, on the report book, (census book) of 2006, Israeli tourists were not mentioned. So we have to check our government department about this discrepancy and whether they have an internal understanding between the government of Goa and Israel.

## **Conclusion**

A word of appreciation for the police of Anjuna, for patrolling at night and controlling the acid rave parties to some extent. On my last day, I met a youth and she complained to me that most of the youth boys work in the shacks only in season and after that they are out of jobs. This is because of no alternative. I replied "we must find one" and the same thing I repeat now. Let us build tourism which we desire!

# **Impression of my Encounter with Israelis in Goa**

**By Manuel Fernandes**

Goa is the world's renowned tourist destination. It is known for its scenic beauty, encompassing beaches, hills, valleys, fields, etc. It is the pride of every Goan to have such vast and varied heritage. To feel this heritage, people from all over the world come to Goa. Goa is much talked about all over the world. Our ancestors toiled to elevate Goa to a high standard, but, unfortunately instead of working to thrive ahead we are seeing it collapsing. As a Goan, I felt that tourism was going off the track and something has to be done. I have done this small study mainly on Israeli tourists as they are making their presence felt in every tourist location.

While going to Palolem, I came across an elderly woman who had seen Palolem rise from a tiny village to a major tourist destination. I had all the possible theories which were helpful for my research, but, it is rightly said that elderly people have experience which cannot be equated to our theories. She helped me to comprehend the present.

## **Scenario of Palolem**

I started my errands filled with passion and zeal. I visited people living in houses close to the beach, running small hotels, 'gaddas' ('dhabbas') etc. Sources said that Israeli tourists come in large numbers to visit Palolem and others too, especially from Russia, England and Germany, but, in small numbers. This year the number of tourists is less compared to the past years. But, the number did not restrict me from getting the required information. Israeli tourists come to Goa not because of its cultural and religious heritage, but, because it is cheap. In their holidays, they specially visit Goa - mainly the coastal areas. We Goans have a false notion on the superiority of the white skin and we bow down to them and we forget to analyse their true nature.

In my encounter with Israeli tourists, I interrogated without getting a clue of the thing. Due to less military personnel, all have to go for strict military training. After completing the age of 18 they have to join the military. The training for males is for three years and for females it is two years. After completing they have to work for six months in order to get some money. In the process of the strict training some of them suffer from psychological disorders.

### **Moving About**

They are seen mostly in groups. Upon enquiry in a shack, the owner replied that when one Israeli sees other Israelis they relate to each other and start living in one hut to save money.

### **Behavioural Patterns**

Comparing Israeli tourists with the other tourists: their dealing with people is very harsh. A youth said, that most of the Israelis create nuisance. The reason for such type of behaviour is because they roam in a big group and this creates roughness in them. They come together and enjoy the bonfires, dances, they sing, and even pray, which disturbs the other tourists. In my field work, it was difficult for me to get the information because many of the Israelis do not like to talk with local people. That is what made me struggle in my work. This raised many doubts in my mind that is if they liked Goa then they would have liked Goans and Goan culture too.

### **Their coming to Goa - Assets or Liabilities?**

There is a need to fall back and see what are the effects of tourism, especially of the Israelis on the economical, socio-cultural, institutions of Goa.

#### **• Economics**

I enquired from the shack owners and from those who were rendering their services. The Israelis bargain a lot. They are stingy and opt for cheap tents (huts). They cook by themselves. They bargain the price

while Goans pay in full. They buy cheap food from 'gaddas' and do not prefer going to shacks due to expenses. If tourists start bargaining, how will Goa prosper?

- **Socio, Cultural & Environmental**

According to my observation, I feel that they do not have any special appreciation for Goan culture. Even they do not like to talk to Goans. If they had liked Goans and their culture, then they would have gone to visit the interiors, e.g. churches, temples, museums, etc. rather than staying on the beaches. They dirty the place.

- **Institutions**

As the research day came to an end, I visited the police station at Canacona. I had already planned the questions to pose to the concerned authority. As far as tourism is concerned, Palolem is one of the areas where Israelis are easily traced. I asked the police inspector about the action plan in Palolem. I was surprised to know that they arrested only one tourist during that season. When asked about the involvement of the Israelis and other tourists in cases of drugs, paedophilia and prostitution, they said that not a single case is registered but this information is contradictory to what the youth who were rendering services on the beach said. They are mostly involved in drugs and fights.

### **Conclusion**

Goa is beautiful and a peaceful place. Thus, its culture and nature adorn Goa as an ornament. This creates some magnetism towards Goa. Goa is a renowned tourist spot and we should be proud of it. But whether tourism is a boost or a bane? I am not against tourism and the Israelis. I am against their perspective of looking at Goa as a heaven of hedonism.

# An Experience both Exciting and Enriching

By Vhelian Rebello

I was very happy and excited, as I had been selected for this project. I did not come across any such situation wherein I could experience the life of the foreigner, mostly the Israelis who as we were informed had occupied most parts of Bardez viz. Anjuna and Vagator. I would like to share my experience in Anjuna-Vagator, and how I went about. During our five days stay in Assgão institute, we moved around in the area allotted for the study. I tried to look at my study from three angles; as a student, as an observer and as a Goan.

First, to be very frank I was very excited as well as scared to talk to the Israelis, maybe because we were very well informed about their lifestyle and going about in Goa. In present times, Goa has earned the status of an international tourist hotspot for a number of reasons: like liberal culture, easy availability of cheaper sex and liquor, scenic beauty and safe surroundings without any fear of terrorist attacks, etc. It has been estimated that almost 20 percent of local population earns income directly through tourism and even larger number of people depend on it indirectly.

## My Experience

### The Flea Market

The Flea market was yet another exciting experience. As we were well informed about the bargaining aspect, we saw it quite openly and easily. An item priced at Rs.250-300/- is finally sold for Rs.50-75.

I encountered a foreigner (woman) who was fighting with a Goan lady while asking for a kurta and this catholic lady was not at all ready to sell it to her. When asked, she said "*him bikari hanga ietat ani amkam ghorib khorun udoitat*" and then she started using slang language. This type of

comments we hear everywhere. We went from the fruit sellers to the tea shops and hotels owners. I found a foreigner who was quite interested in the owner's personal life. She was questioning them about their livelihood, their business as to how they landed in Goa, for how long they had been working, their profit, and how to go about in Goa.

### **Vagator**

At around 10-11am is the time when they come for a swim and play 'mattka'.

I met two Israeli men at the beach. They were in their sixties; they had been visiting Goa for the last nine to ten years and would stay for six months in Goa. They had their own sailing boats which they would ride after their game (mattka). I met a villager who patrols the area at morning, noon and evening. He owned a shack but his cousin was running it for that year. He was quite happy with these two men. He complained about the decrease in the number of tourists this year (08). I questioned him about the movement of Israeli tourists but he showed a few of them in that particular area and said: "these are the only few visiting often and not a big crowd".

### **The 9 Bar at Chapora**

The 9 Bar was something exciting, the DJ stood right in the middle in a small shed and the entire crowd around him dancing and enjoying drinks, drugs and pizza, while some of the dealers were busy with their dealings for call girls, and we were busy talking, dancing and keeping an eye on all those coming in and moving out of the floor. There were youth selling drugs very openly, but on each day there was a different group selling drugs, mostly outsiders and a handful of the locals. Here I did not get any information. One thing I did was observe, and spoke to only a few. It was a hell being there.

### **Arambol**

The last day at Arambol was a great day. We met an Israeli young energetic musician and fire work specialist who told us many things. He helped us to identify Israelis. He taught us a few sentences which he said we could

use to recognize Israelis. But this failed. Some were not interested in talking.

Ali an Israeli, invited us for his show in the evening, where he along with his another friends was supposed to perform. We found a large crowd gathered at the party. All were enjoying drinks and dancing to the beat and when approached, were in their own world and not interested in interaction.

### **The Anjuna Police Station**

We visited the Anjuna Police station and met the sub-inspector who was not at all interested in providing any information. We asked him about any complaints, incidents, or cases concerning the foreigners, but, he was not at all interested in disclosing any information about the foreigners. He advised us to approach the tourism department in Panjim where he said we would get all what we needed, and was not at all interested in giving any information.

### **Other Foreigners**

I had a problem in recognizing the foreigners, which led me to talk to other nationals. I spoke to a young Holland national whose purpose was somewhat different. He was a holy man and had come to Goa as he looks at Goa as a holy place. He runs a spiritual centre at his native place and had started one at Arambol and had a good response. He hates people who enjoy parties, drugs, sex and all sorts of evil. He also advised me to be a spiritual man.

### **Conclusion**

Being a Goan, I did not know many aspects which had to be studied and worked upon. Goa which was known for its scenic beauty for sun, surf and sand, is now destroyed mercilessly through the hands of Goans and foreigners, who in the name of holidays enjoy at the cost of locals. Foreigners come to Goa and Goans have to act like outsiders in their own land. I am happy to be a part of Alternatives and would be glad if given a chance to help in any of the projects.

# An Experience I Never Had In My Life

**By Kevin Fernandes**

(I would like to share some of the findings of our tourism research from the 1<sup>st</sup> to 5<sup>th</sup> of January 2008. It was an experience I never had in my life where I was left free to go after tourists and carry on my research.)

On the first two days, I had a tough time getting familiar with the locations, the people of Anjuna and the foreigners especially the Israelis. The first day, there were some foreigners asking for the 9 Bar at Anjuna. Since, we were new too, instead of us telling them, where the spot was, Alfie and I followed them. Also, many other tourists were going the same way. In the evening, we lost track of them and were in search of the '9 Bar'. At night, after finally reaching there, we heard loud trance music being played up on the hill. From the beach, I thought I was lost, not knowing how to climb up the hill. Then we saw a couple going through a narrow way with an ignited torch and we followed them. Finally, at the entrance of the '9 Bar' my heart was beating heavily with the deafening music. I was just awe struck with the scene inside. It was a thrilling experience, where everyone was engaged in rocking the dance floor. Nobody else bothered them. Boys and girls moved in and out clinging to each other. Smoke was puffed all around and drugs were taken publicly.

They were absolutely crazy and flung their hands in all directions. I thought of talking to no one but only observe. The first day there were mainly foreigners but the next two days there were more of Indian tourists. They kissed and pressed anywhere. The 9 Bar closes at 10:00pm even if the dancers ask for more music. Most of them were scantily dressed and were very provocative. Most of them were intoxicated and were in full swing which made it difficult to approach them. They looked to be completely craving for happiness but marred with only sensual pleasure.



On every Wednesday, we have a flea market at Anjuna. Most of the shopkeepers are 'Lamanis' as they call themselves and many are from outside Goa. After roaming everywhere, I saw just two Goan shops in the whole flea market, one was of clothes and the other was a restaurant. Also, many foreigners from Russia, England, Germany and Italy had their shops. Also, I met an Israeli lady who talked about the wars between Israel and Palestine and the military training she had to undergo. She said that she does not get much profit for her clothes as there are numerous shops which sell clothes. She had a lodge in the interiors of Anjuna where she stayed and was supposed to go back only after eight years. I also met a man with his family from Finland who was bored of hearing to the clamours of the beach hawkers. He refused to buy tiger claws from them without showing slightest of his interest in it. He said that if he were to purchase them, they would be obliged to kill more tigers. After two days, I met the same fellow at Arambol. He said that his name was Kemp and was planning to cover most of the beaches of Goa. He wasn't interested in any of the parties and had come merely on a vacation. He had been twice to Goa earlier and had brought his kids for the first time. He also said that after another few years he planned to settle in Goa with his parents and family and bring his aunties along. When asked about the Russians and Israeli tourists, he said that Israelis were much more of a conservative nature, they are rash, and very active and don't like to stay at one place for too long. Then passed a foreigner who kept on giving away flyers to some of the fair tourists. I purposely stood right in front of him to see if he would give one to me. But, he simply passed me without a slightest look and gave to the other foreigners. I did not want to go again and stand before him for he may start doubting me. So, I approached a foreigner to whom he had already given one of those flyers and asked one of them to give me a copy. She was kind and offered me one instantly. It was a party-type leaflet maybe only for foreigners. It was to be held on that night at Saligao.

At the flea market, again I stayed near one shop selling wooden boxes, nicely carved and designed, having velvety material finishing in the interior.

The vendor attracted the foreigners by calling them his friends and asking them to make him happy by buying his items. A box was proposed to the foreigner for Rs.400/-, and the foreigner asks it for Rs.100/-. Then the bargaining ceases with the foreigner asking the box for Rs.150/-, but, the retailer does not agree and so the foreigner leaves. In my opinion Rs.275/- was a fair price for it. The bargaining is too much, the merchant said. I approached many who looked like Israelis in the flea market, with lengthy hair and a rough look but they simply ignored me as though wary of me. They seemed to be uninterested in a tête-à-tête. Then, near a restaurant, I saw three beautiful girls exchanging some white powder sachets with each other outside the bathroom. I approached them before they saw me saying that even I wanted to use the lavatory. They said they were from Bombay, so I left them. A thought came to my mind that if Indian tourists can exchange drugs so easily, how much more would be the plight of the foreigners. At 6:30 p.m. the flea market begins to close down.

When we met as a group, Sr Zita and I decided to go across the Vagator beach and inquire. When asked, we described ourselves as tourists from Nasik. We inquired with the beach hawkers and the shops on the beach. They said that they would come early in the morning at around 6:30am and set up their shops. Then, two to three of the persons from the shop would start selling their stuff roaming on the beach. They stay in the hot sun till 1:00pm and then go back for lunch. They said that the Israelis are scornful and show distaste for them. Few from other countries like Russia, England and Finland, buy their stuff. An earring seller told us that the foreigners bargain a great deal.

Later, in the evening, I met an Israeli woman doing yoga. I appreciated her but she bluntly shook her head and asked me to make a move. After some time, I came across another lady who gave the impression of being an Israeli. I asked her if I could join her for some time to have a chat. She directly opposed me and said, "No, you can't". When I asked for her location she said, "That's none of your concern". I met people from England, Norway, and Holland who were mostly sociable. Those moving about the beach were mostly Indian tourists by the third day. The tourist

from Holland whom I met, declared that “everywhere we hear the same sickening dialogues being chanted by the shop owners: welcome to my shop, come buy something my friend, make me happy”. On the whole, most tourists appeared to be friendly except Israelis. The women looked exceptionally beautiful and also the men were muscular, rigid and good looking even better than the Russians.

For the first time I saw paedophilia in the open. An old foreigner was using four Indian boys of the age group 18-21 years. He was from England and the youth were from Bihar and Orissa, two each. They have known each other for seven years now. Then we shifted to Arambol when we got the news that the Israelis have shifted there. At Arambol, Sr Zita and I went along the beachside asking the beach hawkers about the specific locations of Russians, Israelis, British, and others. We also inquired about their sale. They said, “*Lene wala leta hai, baki harami hai*”. When asked which side the Israelis were, some pointed to the extreme east and some to the extreme west, over the rocks. We had no other alternative than to go and check personally. To the left, there were no Israeli tourists. Then we advanced towards the extreme right, towards the ‘Sweet Water Lake’. Here, we found hordes of Israeli tourists. They would follow a particular pattern which we noticed. First they had a swim in the salty sea water and then went to the sweet water lake for refreshing themselves. There swimming, we saw an Israeli and a Maharashtrian tourist from Bombay talking to each other about their place, what they eat, where they stay, and so on and at last advertised his hotel pointing at a hill. Then the Israeli came out of the water with his group. While we were simply passing by, he himself came to us to have a chat. He looked to be hyper all the time, sort of dancing mood. He was saying that he came to Goa to relax and enjoy life and nothing else. “Goa makes me happy; I come to enjoy life with my family” these were some of his remarks. When asked if we could sit and talk, he said that it is better to stand and talk. He liked to be active and energetic. He said that he was a Jew. So we asked some of their festivals that they celebrate. He could not remember so he asked his friends who replied ‘Yom Kippur’. He also told us that their favourite dish

was 'Falaha' and told us the recipe. He told that there was no problem for them as far as visas were concerned and they came here on the recommendation of one of their friends. It had been a week since they came. He says that everything is so cheaply available in Goa.

Later we met two more girls from Israel. One of them told her name as Diana. They usually come after their military training, she said. They explained that their favourite game was fire dance with the ropes and swimming and the men liked 'Mattka'. These two were also good looking but behaving roughly. They were arguing with each other for silly reasons like to pack a bed sheet which later they left and went away and looking at us she told us to take it if we wanted to.

This indeed was the best experience I had. I sincerely thank all the benefactors for giving me such an opportunity and especially to those who guided us in this research. I look forward to more research opportunities in future.

# Personal Reflections in Vagator

**By Mario Fernandes**

This was my first experience. I learned a lot from this research. When I saw Vagator on my first day, I was surprised to see the changes. I was fortunate to visit places like '9 Bar', 'Surf Club' and flea market in Vagator, Arambol, and Anjuna respectively.

We interviewed Israeli tourists who were married and had children. They are here in Goa for family vacations. Some of them have not been in Israel for years. Some of them earn their daily food here in Goa itself. They put musical shows in hotels, teach drawing and sell products in the flea market.

In Vagator, there is a beach which is called as "Israeli beach" just below the 9 Bar. Non-Israelis are frightened to come over to this place. Shacks which are here, their menu consists of all Israeli food for the Israelis. There are bars, restaurants and hotels which are run by Israeli people.

In Arambol, there is a "banyan tree" where tourists gather and they talk, smoke and share their experiences. There are Hindu priests, some male and female tourists and one of them claim that I am a "banyan tree".

In Vagator, there is a 9 Bar where tourists gather and enjoy themselves through drugs and alcohol. Trance music is played by a DJ and each day the DJ changes. If the DJ is from Germany, most of the tourists will be from Germany. There is also prostitution going on.

## **From the Mouth of Other Tourists**

A British tourist, who had a concern for Goa, told that Israelis cheat local people. He informed that there are Israeli drug dealers here in Goa. They get drugs from neighbouring countries, e.g. Pakistan, Afghanistan etc. The sad part is that they use people of our own country to get the drugs in Goa. They have a contact with a minister of Goa and right up to a minister of Delhi. Goan police are well fed by Israeli drug dealers

because of the above condition and there are lot of crimes done by them. Israelis think that they are the chosen people of God and do what they like. They have sex with local girls and drugs are part of their life.

A Goan-German family, who came to Goa for vacation, told us that they are very tricky in their ways. Two of them will come to ask a house for rent. After a few days another four will join them. Then all of them create a lot of noise, they bang the gate, they come late at night and put on music.

### **Israelis by Themselves**

One of them remarked that we have beautiful beaches, scenery etc. They believe that they work very hard, harder than us that is why they are employed in various parts of the world, even in India. If we ask them about war against Palestine, they say it is like a war between India and Pakistan. The main reason is that people of Palestine want a separate country and Israelis are not ready to grant their wish. They have to go for military training. For boys it is for 3 years and for girls it is for 2 years. This training is compulsory for them. They are trained as per their education, ability, capacity etc. Their (Israel) government gives them subsidies after their military training which is enough to buy cigarettes. In past their (Israel) government used to send them for relaxation after their military training but now they have stopped because some of them never return to their homeland.

### **Remarks made by People on Israeli Tourists**

A shack owner remarked that "sometime they pay the bill but most of them leave without paying the bill". A female vendor said that "some of them are good and some of them are bad". A Russian tourist said that "the Israelis are good people but they are foxy".

### **My Eye**

I find that Israeli people are good people. It means that only those who

have settled in their life are good. They are communicative and gentle in their talks. Yet, as we know that there is bad in best of us and good in worst of us. Others, who are young, just finished their military training are good as well as they are bad. If you are good to them obviously they are good to you and if not they are your worst enemy. Actually their worst enemies are the Russians. If Russian tourists are in majority, Israelis move to other places and vice-versa. They feel secure in their own community.

# Tourism Report: Vagator and Arambol

By Sanford Araujo

## Introduction

The first time when I put my foot step in the sand, I got little bit scared at the first instance. But, this experience with the tourists on the beach was a unique, enjoyable and challenging experience. I had been in the rave parties before, but, the trance-party was something very unique that I experienced. There were different types of tourists, like Russians, Germans, Israelis, French, etc. It was sad to know that this year (2008) the government did not give visas for the military trained young Israelis.

## Walk the Talk with the Tourists

I mostly tried to interact with those who looked like single or bachelors. But, when I tried to converse with them, they were not ready to talk. They would give some excuse and move away. The shack owners said that, this year there were less number of Israeli tourists and a vendor told that they have already moved from Vagator to Arambol. Some of the tourists make business in Goa. Like organizing musical show, fire dance, and even in the flea market, we see that they have a section to sell things. According to me, they do not get much profit on these things. Hence, I think they might be doing another business like drugs selling etc.

## Lifestyle of the Israeli Tourists

The left side of the Vagator beach was confined mostly by the Israelis and they even call it as the "Israeli beach". The Israelis mostly come in groups, but, this year they were mostly with their families and with no support of their government. As we know that they mostly visit Goa for relaxation purpose, they even shared that they also visit Vietnam and said that the price in Goa is costlier than Vietnam. Since, they are less fortunate to have the sunlight, by 10:00am they are seen on the beach. At night, they are in the Clubs or Disco's or in the '9 Bar'.



## **Food Habits**

Regarding their food habits, a shack-owner said that they order anything like watermelon juice mixed with papaya juice and so on. They said that they order and eat a lot and when the bill is given they are bound to pay the bill and hence they cannot cheat. As far as I noticed, the shack-owners are responsible for giving Ganja (drugs) to the tourists. It was surprising to see that all the shacks were owned by the Goans.

## **Night Life**

At night, all the tourists move into the '9 Bar' party in Vagator, no one is seen on the beach. Here, all types of tourists are entertained and Goan youth come here to enjoy the party. Here, they see all types of bad things. For instance, if there was any person (male or female) sitting alone, there was a man (a foreigner) who was coming with a sheet of paper with these words, "would you like to have sex?" If you see the rate of things sold on the beaches, they were quite higher than the rates outside. In the middle, there were people who were taking drugs openly. There were also Indians as well as Goans who were taking drugs. To make the disco party fuller with more members, they had 'Item Girls' in the middle who were arousing many men from the surroundings to dance and drink a lot. There was a small cabin for relaxation. But, there were nonsense things that were happening in the cabin. We had a great time in clicking the photographs as photographing was not allowed. If you just go into the toilets, there were foreigners who had sex very openly.

## **The Banyan Tree**

On the last day, as we had moved to Arambol in search of the Israelis, we were stunned to see all the tourists moving to the place called the "Banyan Tree". This is a place on the Arambol beach and far in the forests. Here, all types of tourists like Germans, Israelis, Russians, English, etc. come together and share their problems with the Indian Baba, who sits in the middle and gives solutions. There were two ladies (both foreigners) sitting there. When we interviewed them, they taught us the philosophy which states that "all come from the single source and that is the Banyan tree". She informed us that anybody can join this gathering. They come together

as a sign of unity and have a common smoke. We had taken some photographs of them.

### **Conclusion**

It was a very fruitful experience to be with the tourists and putting a 'thymself'. It was surprising to see the tourists' view on the Goans and Goa. I personally appreciate those who have taken this challenging task to improve our Goan society. I thank all the collaborators for giving me this opportunity to work on this study.

# Is Ignorance A Blessing?

By Onasis D'cruz

Before I start penning down my experience about Israeli tourists in Palolem, a five day research conducted by an organization, taking me as their researcher, let me make an honest confession that I was very naïve on this subject like most of you are. But, when that rosy illusion - perceiving tourists as benefactors moved out, I said to myself: is ignorance a blessing?

## **Goans Perceive Tourists as...**

Tourists are born with a golden spoon in their mouth. They come to Goa solely for a desperate recreation after a diehard workout. Since, Goa has been portrayed around the globe as a centre for beautiful site-seeing, green-green scenery and landscapes, people consider this as a pilgrimage centre by at least visiting before they breathe their last breath. They make Goa richer by pouring out foreign currency, thereby keeping every local happy.

Before stepping into my research, I was thrilled, for the first time in my life I was undertaking a research on tourism and at the same time fear was creeping within me on thinking of the hardships. Whether I will be in trouble, will they come to know about my origins, language, behaviour, etc.

I started my study in the evening on the 1<sup>st</sup> of January around 5pm. The whole evening, I tried to get the geography of the place and to familiarise with the Israelis' habitation. I tried to find out with the locals and with the shop owners about Israeli tourists. Locals there in Palolem experience Israeli tourists as cunning, dominating, violent and rowdy in their behaviour. I also started shaping my opinion same as theirs when I saw an Israeli couple misbehaving in an ice-cream parlour and talking rudely with the owner. Vithas, a cloth shop owner, was narrating a bad and frightful experience with two Israeli tourists. These two were bargaining a blanket of Rs.2000/- for Rs.200/-. Not only that, they were spoiling other

customers' mind thereby reducing his sale. This made him to lose his patience and to engage in a fight. "Israelis are beggars, mischievous, etc, etc." these were the common comments I could hear from day one to day five.

The intensity of tourists' activities was average during the day and below average at night. I was a bit dissatisfied, because at night there were hardly any major activities and the entire coast, leaving one discotheque pub, was like a graveyard. The reason that later I inferred, was the high prices for huts and for other consumer goods. So, most of them shifted from south to north to places like Arambol and other enamouring beaches where it was much cheaper compared to Palolem. The two important nights for tourists, here in Palolem, are the 24<sup>th</sup> night and the 31<sup>st</sup> night of December. There is a huge crowd and huge night parties are being organised. Locals also speak that drugs is huge in these parties.

By now, I was all set in recognising Israeli tourists and their dwelling places and their language "Hebrew". In Palolem, as I mentioned earlier, the rental price for a hut is expensive (around Rs.1500-1000/- a hut per day). So, these tourists shift to north which is much less expensive.

For first two days, I couldn't hit upon a single Israeli tourist. So, I went to the adjacent beach (towards north) called "Pattnem". And to my delight, I met a group of Israelis: Ganib, a female computer teacher, Alore and Elone (males). They were residing in a hut at Palolem. In my tête-à-tête with them, I felt they were cultured folks. They were referring to their not so good political situation between Israel and Palestine. These people are not in good terms with their neighbours and see Palestinians as refugees and terrorists. Since, the population is less, all the citizens have to render military service (boys for 3 years and girls for 2 years). After the completion of their term, the government offers them reasonable incentives which they pay for holidays. Economically, they think there is a yawning distance between Goa (India) and Israel. For them, Goa is much cheaper than their home place.

I also met another Israeli person who owns a sports shop in Israel. He perceives Goa as a place for recreation and that too only on beaches. He mentioned that most of the Israelis prefer to come to India. They travel around all the chief places in India and at the closing stages (off season when the prices go downhill) they come up to Goa.

After summing up five days of research, I came to a conclusion that Israeli tourists are not contributing to Palolem people (Goa). Whenever, a single Israeli hires a shack, then, one will see all the Israelis from the vicinity arrive to that place and do parties and merrymaking for the entire night. This creates annoyance to locals and other tourists. So, most of them prefer to stay away from Israeli folk. They by and large move in ghettos. They can be typically traced with big tattoos all over their bodies and with piercings done on their bodies. Every Friday night they perform some regular prayers (religious service) and that follows with a bash.

I believe that Israelis come only for entertainment as rightly mentioned by one of the Israelis to me. They are a nuisance to everybody in and around Palolem. Their dominating nature and other monkey business drives away other tourists. So why do we need them? If Palolem people are suffering from their worst nightmares because of the Israelis, then Palolem is for whom? Is it for locals (Goans) or for Israelis?

We Goans are admired by people round the world as fun loving, welcoming, friendly, affectionate, generous, cordial, sociable, open, benevolent, charitable and 'susegat' (sluggish). I don't know whether the very last connotation should be taken in a positive or negative sense. But, I only know one thing, if we are 'susegat' (sluggish) then you will see less of Goans and more of Israelis. Goa will become a rehabilitation centre to treat disordered and messy Israelis. So, if you are still ignorant then please open your eyes wide to this bitter turning reality. Which we Goans, under no circumstances will want to witness. Wake up my people of Goa from your unfathomable sleep of 'Chalta hai attitude' and be knowledgeable because: 'Ignorance Is Curse In Disguise'.

# The Trend of Israeli Tourists in Goa

By Students of Theology  
Rachol Seminary

## Introduction

Education is knowing what you want, knowing where to get it, and knowing what to do with it after you get it. We are indeed privileged to make you a part of our experience in understanding the trend of Israeli tourists who visit Goa. It was an enriching experience from 1<sup>st</sup> to 5<sup>th</sup> January 2008. We were stationed in Palolem, Anjuna, Vagator and Arambol. Our animators were Mr. Ranjan Solomon, and Fr. Victor Ferrao. The study was sponsored by EQUATIONS, a Bangalore based NGO, ALTERNATIVES, a Goa based NGO, CARITAS Goa and Council for Social Justice and Peace.

## Israel-Palestine Duel

As we Catholics share a close relationship with Israel, it is important to understand the scenario in the Middle East. Israel is often portrayed as weak and besieged, a Jewish David surrounded by a hostile Arab Goliath. But, Israel has always been militarily stronger than its Arab adversaries. Remember my friends, Jews are very brainy. The war of Independence was actually two separate conflicts. The first was a civil war between the Jews and the Palestinians, which started on November 29<sup>th</sup>, 1947 and ran until May 15, 1948, and ended on January 7<sup>th</sup>, 1949. The war marked the establishment of the **State of Israel**, and the exodus of hundreds of thousands of Palestinians (Arabs) from the territories that would become part of the new state. A wall of division is progressing unstopping.

The Zionists won both the wars. They are fundamentalists who think of themselves as the only chosen people of Israel. Today, Israel is the strongest military power in the Middle East and it is the only state in the region with nuclear weapons.

David Ben, proclaimed that “any Jewish woman, who, as far as it depends on her, does not bring into the world at least 4 healthy children is shirking

the duty to the nation, like a soldier who evades/avoids military service.” Every citizen of Israel has to attend compulsory military training at the age of 18. For boys it is for 3 years and for girls it is for 2 years. Can you imagine that they must be going mad? Israel does not permit Palestinians who marry Israelis citizens to become citizens themselves in Israel.

### **Social Life of Israelis in Goa**

Israeli tourists are always seen in isolated groups. We must say only young tourists visit Goa. They mostly stay in huts, which are cheap rather than the hotels which are costly. These huts cost around Rs.200/- to Rs.500/-. But, there are those who just stay anywhere some even stay on hills and take the sky as their roof. We found a person who was staying on the beach, making rods for juggling stuff.

As we found out, the Israeli Government gives very little subsidies. Israelis are on their own. One commented “The Government’s subsidy is enough to buy a cigarette”. They were very shabby in their dress habits; their hair was mixed and rough. Some of them are poor or they have spent most of their money.

These Israelis are real marketing champs. They bargain like anything. They eat local junk-fast food like Samosas, Pau-baji, Mirchi and Ros Omlette, etc. We visited the flea market at Anjuna. Israelis do own shops here. The phenomenon is remarkable! How can a person selling sandals and masks survive? There has to be some other side business, and mostly illegal.

We have also observed a very typical pattern in their staying patterns. They live at the ends of Goa. Some in Palolem (South of Goa) while others in Anjuna, Vagator and Arambol (North of Goa).

### **Night Life**

As the sun goes down, the Nightlife heats up in Goa. Goa has a more liberal attitude to Goan nightlife than most places in India, but nightclubs are pretty much for tourists – Israelis are the rulers of night. When the locals sleep the tourists arises. So what do the Israelis do at night? Where

do they go? What do they like? And what makes them lively and racy throughout the night?

Sunset is the opening ceremony for the dazzling night. Some take pleasure in playing games like 'mattka'. Israeli boys just enjoy playing this game while others take part in sun set enigma.

Israelis prefer going to the places which have free entries or where the costs of tickets are low. Along with the low rates they also like privacy; therefore, they are mostly seen in Palolem, Vagator, Anjuna and Arambol. We would like to discuss them in clubs.

Night Club 'Paradiso' is one of the famous spots in Anjuna which many rich tourists visit. The entry fee is Rs.1000/- and Rs.1500/- for couples and singles respectively. Since, the rates are high, the Israelis choose to rock in the 'Shore Bar', where the party takes place on Wednesday.

The 'Surf Club' was formed in October 2003, the concept being to offer live and dance music of all types along with adventure sports in a clean friendly environment. We witnessed a band playing typical Israeli melodies and the girls were really dancing to the rhythms. There were also performances by the Fire Dancers.

'9 Bar' or 'Hell'. This was a big, and the most ugly night bar around. The Israelis were predominantly present here. Here, there is an open sale of drugs. The trance music drives them mad. There even was a racket of prostitution running in the recesses of the bar. The Israelis were dancing mad and they really were in a different paradigm.

### **Impact of Israelis on the Locals**

The Goan locals especially those who sell coconuts often complain about Israelis because they keep on bargaining and thus they have labelled them 'chamtte' (stingy). Some of the shack owners complained that the Israelis were a nuisance as they were ordering the food haphazardly.

Their influence has gone to such an extent that on Goan beaches we find restaurants with Hebrew text and serving their kind of food. The Israelis



control some of the shacks and the locals are rundown as the Israelis will enter only Israeli shacks.

Goans along the coastal area feel as though they are aliens in their own land. The “no-concern” nature towards the locals makes this alienation all the more evident. They turn out really wild when they dance on the indefinable tune of the trance music and with this state they move on their cruiser bikes making lots of noise and howling, thus, disturbing the sleep of the locals. Also a family shared that when they rented a house to an Israeli, he came back with a bunch of hooligans.

‘The Israeli tourists’, which are our main concern, “look far more beautiful than the rest”, said a local shack owner. They have in a way transformed the Goan beaches into what we can assume to be as “the only place” for a holiday. They have formed a new Israel in Goa.

### **Do we have a Vision?**

Acceptance of ignorance is the first step to knowledge. Creating awareness in the minds of the people is very essential in order to solve any problem. This study will be a great source of help to Goans to pro-actively respond to Israeli tourists. We found the people of Anjuna particularly getting conscious of the Israeli occupation in their village. Such studies can help them to be more vigilant, especially after understanding the war conditions in Israel.

This study provides sufficient information to understand the state of young people who are exposed to warfare and the plight of all of them who have to serve compulsory military training and service. Prevention is better than cure. This awareness will be of great help the next time you see someone from Israel. Also, the surveillance officers have to take the drug mobs of the Israelis seriously.

We have to question why the Israeli policies are not questioned by the world. Just because they are ‘America supported’ can they do their will? And let people like us forfeit our land for them? The United Nations should pass resolutions on the Israeli conflict. Goan government should not be lenient for taking the war-affected Israelis in.

## **Conclusion**

We seem to have reached the fate of making the Goan beaches like any other tourist destination without leaving any more surrogate tourism in Goa. If we do not take sufficient measures to curb the vices that influence our Goan society, there is a near possibility of a 'holocaust' to emerge; which is of a different nature. We have seen it with Dharmashala; let it never happen to Goa.

Now, we cannot tell the Israelis to stop coming to Goa. We have to judge the equations and give them alternatives.

# **Theologizing Tourism: Towards a Pastoral Care of Tourism**

**by Students of Theology  
Rachol Seminary**

Goa, the Rome of the East, is blessed with the blue seas, silver sands, swaying palms, extensive paddy fields, tranquil hills and green valleys. Its ancient churches, temples and mosques, famous for its architectural legacies, have christened Goa as a tiny “emerald land” on the west coast of India. Added to this, the mouth watering Goan cuisine, its foot tapping music and unforgettable cultural heritage, gives the tourists all possible reasons to choose Goa as their holiday destination.

Goa being one of the best products of the world tourism industry, has always offered a hospitable treat to her guests, who travel from far and wide either for leisure, business or for other reasons.

Tourism industry has proved to be both boon and bane to our land. On one side, tourism has resulted in creating employment opportunities, generating income, developing infrastructure, but, on the other side, it is responsible for degeneration of values, exploitation of our natural resources to satisfy needs and greed of the tourists, and also of all those who cater to them at the cost of selling off the very core of Goa.

Having got the overview of tourism, let us now come to our objective. The objective of our study is to provide a theological reflection on tourism.

At the very outset, we should remember that every authentic theology is born of two interlacing experiences; one is that of the faith and the other is of the reality of life. While theologizing we take into account both, the faith perspective and the concrete historical situation. In this regard our study is a reflection on tourism in the light of Christian faith. In laymen’s language it’s a reflective fusion of Christian faith and tourism.

We cannot deny the fact that on account of tourism, there is a great influx of foreign nationals in our state and along with this influx various merits and demerits has also entered into our state, thus, creating a severe impact on our lives. And this becomes the reason for us to not to wear an attitude of indifference towards the issue of tourism.

Theology has its roots in a divine-human encounter, a face to face meeting of God and people, taking place at the inmost centre of our being and in the very heart of the world. God also encounters us with challenges in and through the people we meet, the events and situations in which we live. In the field of tourism industry, God's challenge resounds in the dark side of tourism, which contradicts divine goodness and humanness, to which every faithful is called to respond with genuine interest. Jesus' teachings on the streets of Palestine, was actually the outcome of his response to the signs of His times. We see that Jesus also responded to the concrete historical situation of His time. In fact, the whole of the historical context came to Him as God's challenge. This can be safely concluded from the text, Lk. 4:17-18, where He reads the scroll of Prophet Isaiah in the Synagogue. As such Jesus' reflection on and responses to the divine challenges make up His theology.

By taking human faith, God neither degraded His divine nature nor human being, but on the contrary raised human kind to its dignity.

In this paper, we are trying to respond to the evils of tourism in the light of christian faith. In doing so, we are not destroying or degrading tourism but attempting to upgrade it, and elevate its standard.

## **1. The Goan Context**

A meaningful response to the reality of tourism demands an understanding of the situation and hence the context of the people becomes a non-negotiable methodological requirement. The Indian context portrayed by George M. Soares Prabhu S. J. for theologizing process can be of great importance in understanding the Goan context in relation to tourism. The "cry for life" summarizes his depiction of the Indian context and such a cry

has three dimensions - cry for survival, cry for dignity and affirmation and cry for meaning. From the point of the Goan context, cry for survival arises from ecological imbalance. Cry for dignity and affirmation arises from the rising abuses of the rights of the women and children and cry for meaning arises from negligence to family, religion, moral, social and cultural values.

### **1.1 Natural Resources: Cry for Survival**

The serene and tranquil coastline of Goa stood exposed to the greed of the real estate agents. The silvery sand of our beaches is slowly turning black due to the pollution caused by human activities, including oil pollution. Our politicians together with the bureaucrats have embarked on an ambitious plan to destroy the wealth of our coast. "Tourism development has taken a huge toll on Goa's coastal environment with violations mounting by the day. In 2007 the state government identified over 300 constructions that defied the ban on construction within 200 meters of the high tide line. Hundreds of illegalities have escaped being demolished in the past with the support of the politicians"

Tourism has led to the commodification of the coastal resources that were previously the source of income to the people of that area. A large number of people in Calangute are involved in tourism compared to the coastal villages in South Goa. As such the area has changed to cater to the needs of the middle budget tourist. The advent of tourism in these places has served to reduce dependence on farming and fishing due to the alternatives that arose from tourist related activities such as providing taxis, phone booths, recreational facilities, travel and tour booking, etc.

Sawkar et al (1997) argued that this rise in tourism has been trigger for land conversion from agriculture to non-agriculture and that traditional fishing operation has been constricted by lack of shore space. In some areas, fishing ports and place of fisherman have been displaced by resort development.

## **1.2 Women and Children: Cry for Dignity and Affirmation**

No doubt, tourism has brought jewellery for some women, but to others it has turned out to be a disaster. Although advancement for women and the achievement for equality between woman and man is a matter of human right and a condition for social justice, Vivian and Derek (1996), found that tourism involves processes which are constructed out of complex and varied social realities and relations that are often hierarchical and unequal.

International Labour Organization published a report highlighting a high level stress, violence and sexual harassment in hotels catering and tourism. Tourism is said to be the modernized form of development where trafficking of women is common. "Tourism has given the sex industry new means of exploitation, marketing and supplying women and children to buyers".

If tourism feeds one, it catches the throat of the other. "If a father leaves a traditional job, all the other members of the family involved in the work, also have to search for an alternative which leads to child labour. "People shift from their traditional occupation to those provided by the advent of tourism into the area. This has serious ramifications for children because there is a direct change in their work and occupation pattern for participating in the family activity, to other, more demanding and exploitative form of earning a living".

Family and community structure play a very crucial role in forming the life of the individual. If the structure breaks, it breaks the glasses of human life. "A very frightening effect of alienation from traditional occupation perhaps is a consequent breakdown of the community structure".

Sexual exploitation is a most degrading moment in the life of an individual, more so for minors in the background of tourism. "Sexual exploitation of minors in tourism is a global phenomenon that affects both tourist sending and receiving nations. It occurs in many ways, including child pornography, trafficking etc".

### **1.3 Family, Religious, Moral and Socio-Cultural Values: Cry for Meaning**

Family is the first and vital cell of the society. It plays a vital and organic link with the society as it gives foundation and nourishes it continually through its role of service to life. It is within the family that the social virtues and values are inculcated. Goan families are traditionally known for their way of functioning where each family member fulfils their responsibility with utmost care and concern. But, down the years due to rise in tourism, the lifestyle of Goan families has changed. As parents are busy catering to the needs of the tourist at shacks or in their guest-houses, there is no time left for them to look after their children. In a way we can say that money has taken precedence over the family values.

Tourism has led the faith to stray. The churches and temples which were once upon a time 'houses of prayer' are now termed as museums. At one time the common people who were so much engrossed in the church activities, to nurture themselves with the spiritual food, are now engrossed to satisfy the needs of the tourists. The people who were faith 'living' people have now become faith 'leaving' people.

Easy money coming from tourist trade has become a great temptation for Goan values. Money and material gains have become the only value, the only criterion of life.

Tourism is an opportunity to learn about other societies, their culture, tradition and lifestyles. The impact of culture can either lead to cultural enhancement or commodification of culture. "In Goa, the commodification has led to the loss of Goan culture". Cultural festivals that were once celebrated on a small scale have now been transformed into large corporate sponsored extravaganzas. The different dialects of Konkani make the language rich. But with the coming of tourists, the Goans have started to speak "Konklish" - a mixture of Konkani and English. By all these, are we not losing our own culture?

## **2. Theological Response to the Challenges of Tourism**

### **2.1 Theological Reflection on Natural Resources**

Creation with its natural beauty is the undisputable factor which attracts hundreds of people to a particular holiday destination. But, cruel man having failed to recognize the key ingredients in the flourishing of tourism industry, in the name of tourism development, has undertaken hill cutting, uprooting of century old historic trees, converting of agricultural land into residential plots. And after having finished his notorious task of devastation of land, he has now moved even across the shores in the waters, with motor sports and allied activities, thereby disturbing and destroying the aquatic life.

The first pages of the Bible speak of the first act of God's love, 'Creation'. Creation is the first gift given by God to man, so that he may cultivate and take care of it (Gen. 2:15). Creation was given to man as the source of his sustenance and the means for developing a dignified life. God's command to "fill the earth and subdue it" (Gen 1: 28), seems to be misunderstood by man, for God's command to subdue the earth cannot mean something negative i.e. disturb and destroy the ecosystem. Rather, through creation man is called to recognize God's goodness and His presence till the end of times (Rom.1:20).

### **2.2 Theological Reflection on Women and Children**

In tourism industry the women are titled as, what Pope John Paul II termed as "depersonalization by sexualisation". A woman is not viewed for who she is as a person, but, is reduced to a potential object for sexual gratification: God did not will this when he created human beings, nor he wills it today, for He created them into His image as man and woman with equal human dignity (Gn.1:27). So, tourism industry should be a place where women are not only respected as mere human beings, but, a sector in which their dignity is also restored.

In tourism industry women are to be viewed and be related as our own mothers or sisters, as attested by St. Paul in his first letter to Timothy (5:1-



2). This attitude can definitely change the state of women in tourism industry.

Jesus neither condemned nor encouraged the act of the woman, caught up in adultery, but He motivated her to live a good life there after (John 8:11). Tourism industry cannot be a place where women are accustomed to lose their dignity but a place where their dignity is maintained and also enhanced.

Mother Mary, the Woman of the Bible, is the most complete expression of the dignity and the vocation woman. Thus stands out as the perfect model for women in both motherhood and virginity (ND 723). Tourism industry can be a family in which both the religious sentiments as well as the other interests of the women are not only respected and appreciated but are also promoted. There by assisting them to be women unto Mary.

As women, a child too is a delicate victim of tourism. Tourism can make the life of children, sour and tasteless. Childhood is a time that a child easily relishes, and adults who have enjoyed this age of childhood miss it in their later phase of life. Tourism has brought with it evils like child labour, trafficking and sexual exploitation.

A child is a blessing to a family and it also gives social prestige to the parents. The children are innocent, ignorant and dependent and so they need all type of support, especially from their close ones. A child is also a beautiful gift of God and so needs the touch and the experience of God. Jesus welcomed children, blessed and loved them. He already identified and respected them as members of Gods Kingdom (Mt 19:14-15). Jesus presented children as models for our living (Mt 18:2-3). Though they are small yet they are great, and though they are humble yet they inspire the humans to live life that is pleasing in God's sight. Their humility and simplicity are to be respected and not to be abused. Tourism industry needs to restrain from exploiting children and should maintain their status as models for all humankind to enter into God's presence.

## **2.3 Theological Reflection on Values**

### **A. Family Values**

Man receives his first formative ideas in the family and learns what it means to love and to be loved. The very blood relationship itself demands that the family members should love and respect one another. Family is the place in which life-the gift of life-can be properly welcomed and protected against the many attacks to which it is exposed; and can develop in accordance with what constitutes authentic human growth (cf. Centesimus Annus, no. 39). Hence any thing that poses a threat to the life and unity in the family stands contrary to the family values. The family has the mission to guard, reveal and to communicate love (Familiaris Consortio, no. 17).

### **B. Religious Values**

Religion binds people into a community, and the individuals receive God's gifts and graces in a community (Acts 2:1-4; 6:6). God also willed to carry out His salvific plan through a community (cf. LG. no. 9). The communitarian aspect is the heart of religion and to neglect ones role or duty to the community/Church is to deny the essential religious value. As God's chosen ones, Christians are called to put on the virtues of compassion, kindness, humility, meekness and patience (Col. 3:12). They are also called to the fullness of Christian life and to the perfection of love in any state of their life. But, when people deviate their minds from spiritual quest on account of tourism, they refuse God's gifts and His call to holiness.

### **C. Moral Values**

Mass tourism with all its impact has resulted in the degradation of the moral values, like sincerity, purity, simplicity, holiness of sexual relationship etc and this have ultimately dogged human conscious rendering him insensitive to the fact of sin. In other words, the ever increasing influence of tourists has led to even greater outflow of moral values from our society.

The bitter fact is that as long as earth remains, travel and tourism will never cease to exist. On account of Globalisation and free movement

policy, peoples' moment is on sharp rise and this free movement continues to expose them to high risk social behaviours like causal sex, nudism, drunkenness, paedophilia, trafficking of girls and women etc.

St. Paul while treating the theme of immorality in his first letter to the Thessalonians, exhorts the Thessalonian community to abstain themselves from immoral behaviour and to have control over lustful passions (1Thes 4:3-4) and in his first letter to the Corinthians he reminds the Corinthian community that their body is the temple of the Holy Spirit (1Cor 6:19).

Today this voice of St. Paul is being heard through the cry of all those who are morally abused in the guise of employment opportunities created by the tourism industry. Are we ready to be the voice of the voiceless and fight for the cause of unjust sufferers thereby restoring the moral values back in its proper place?

#### **D. Social Values**

Goa over the years has been unjustly looted of its land. Holiday homes, hostels, pubs etc have come up. The best of things, food and fish goes to the hotels to satisfy tourists' wants and the Goans eat the rest. It is a situation like taking or snatching children's food and throwing it to the dogs, which is absolutely unfair.

#### **Faith Response: Amos 5:24-25; Mt. 25:40;**

In Biblical times we see God appointed various Prophets like Jeremiah, Amos, etc. but one of the famous pioneers in social justice is Prophet Amos, who is remembered as the greatest champion of the poor and the oppressed. All the while he angrily detected the flagrant injustices of society: extensive international commerce for the benefit of the wealthy, deceitful business practices not only to cheat the defenceless poor but also to seize their land, the amazing of natural resources for sensual pleasure. In today's society we see the similar injustice that is prevailing in Goa due to tourism. The Church with its Prophetic voice, fought against injustice done to the oppressed. Pope Leo XIII in '**Centesimus Annus**', No. 11 speaks on justice and state's role to solve every social problem. The Goan Synodal

Documents, challenged the Church in Goa to be leaven of a new society. It calls its members, to adopt the just societal structures which alone make freedom and fellowship possible (NO. 38).

Tourism industry is one of the causes of injustice in the society. To fight this evil, Tourism industry, themselves should realize the harm done to Goans and should avoid privatising those areas and sectors which fall in the rights of the common people. Tourism should avoid flourishing at the cost of the poverty of the common people. But, try to give equal facilities to Goans too in every field.

### **E. Cultural Values**

The Gospels give witness to the task of Jesus, and present Jesus as one who inculturated His message on the earth. His humanness i.e. incarnation, His preaching techniques were down to earth and in accordance to the peoples' culture and situation. His life is also that of a common man. Jesus never bypassed Jewish culture and tradition, but on the contrary He exalted the good that is there in them. Jesus explained this through various parables (e.g. Lk. 13:24—the narrow gate, Mt. 12:1-11-Sabbath day). We too have to carry out the same mission of Christ to all the people, even to the tourist, by holding on to our rich heritage of culture, tradition, language, song and music.

### **3. Making Our Future Prosper**

Goa is undoubtedly one of the most 'sought' after tourist destination in the world. With increasing urbanisation leading to high stress of urban life, the search for avenues of relaxation and de-stressing are much sought after. Goa, with its sea, sunny beaches, lush green hills, enchanting waterfall and tiny hamlets with white washed churches, charms, soothes, enchants and hypnotises with its 'blend' of the east and of the west. The increasing number of tourists over the recent years is a testimony to the special place that Goa occupies in the heart of the tourist worldwide. However, to maintain this unenviable position and to grow in the right direction, it is very essential to access the current situation and chalk out

the future course of action keeping in mind the carrying capacity for growth and the fragility of our culture and environment. This may require a shift in our thinking and approach. But, in order to harness the full potential, change is the must. It is essential to understand the key features which will make Goa the perfect destination in international and domestic market.

The once virgin beaches with their natural beauty which have attracted people from all over the world since time immemorial are slowly losing their charm. And the cause for this decline is poor beach management. Cleanliness on the beaches leaves a lot to be desired. The unrestrained growth of the concrete jungle and beach shacks freely encroach the beaches, blocking its better part with their unlimited structures like beach beds, umbrellas and so on. Even though the shack culture is an essential part of tourist experience there should be some limitations on the number of such structures. Another matter of concern is the increasing number of deaths by drowning. There is no life guard service as a result of which the number of deaths by drowning is increasing astronomically. At this rate, Goa will be known as a place for sea burials. Goa is not only restricted to the beaches, but, has been gifted with innumerable things which make it an eco-friendly destination with swaying palms, sprawling hills, lush green fields and mangroves to name a few. This natural beauty which blooms to its maximum in the monsoon with soothing greenery sprouting all around must be preserved at all cost.

The unique factors in shaping a holiday experience for a visitor are the local people. Goa prides itself on having warm and hospitable people. It is in the culture of the Goan to be warm and friendly by nature. The values of respect and fellowship that have been inculcated in us by our parents in our very close knit families have translated into this hospitality. But the changes are taking place for the worst, thanks to the increased pace of life and rapid urbanization; our price for progress. Having been the meeting point of races, religion and culture of east and west. Over the centuries, Goa has a multi-hued and distinctive life style quite different from the rest of India. The warm and tolerant nature of the Goan gives

them a distinct identity. The easy going attitude of the Goan mixed with conscientious and hard working traits, love for fun and festivity and a general desire to carve out an honest living are the salient features of Goans.

Today, increase in population and also people flocking in from other states made our place dirty to live in, which resulted in a decimation of values and increased litter in the state. Our civil amenities can no longer cope with the increased population burden and maintain the hygiene standard which has resulted in the heaps of garbage, rotting in every nook and corner of the state. Goa is gaining notoriety as a dirty destination and if we don't act fast we are going to lose the brand "tourist destination".

For the tourism industry to survive and prosper in Goa, it is essential to pick and choose the markets and focus on the identity which gives Goa its distinct flavour. It is one industry where people at the grass root level benefit. We have all the required laws and enactments in place to protect the industry and the features that have made Goa so unique and the premiere destination, what is sadly lacking is the political will to enforce the same. If the key factors that are discussed above, are responsible for making Goa a prime destination are compromised, it will be the beginning of the end of Goa's innings in tourism industry which will affect the economy of the state and the employment of the people adversely. So think fast and act fast to make Goa's tourism prosper in near future.

#### **4. The Pastoral Care of Tourism**

"Tourism is the ideal occasion for man to realize that he is a pilgrim in time and space"

When we say that man is a pilgrim in time and space, it would be our duty to help these pilgrims as pastors, as guides and as laity to reach their final destination.

The main purpose of the pastoral care of tourism is to encourage the optimal conditions that will aid Christians in living the reality of tourism as a moment of grace and salvation, as this tourism would bring about a new way of evangelisation.

We can say that the parish is the proper place where in the pastoral care for tourism can be developed. This local community, parish, is responsible for making bonds of cooperation to promote the human and spiritual values among the tourists because it is these people who are in constant contact with the tourists more than the pastors.

Special care should be shown to those tourists who are of other denominations in responding to their needs for the celebration of their faith as it will remind us to pray for the unity.

Wherever there are great numbers of tourists, the Christian community must be aware of being “missionary by nature” and proclaim the Gospel by courage, generosity, and respect, denouncing injustice and offering paths of hope even if the tourists’ stay is relatively brief and their attention is conditioned by various circumstances.

### **How can we Live Tourism in a Christian Way?**

Every one should recognize that the effort to live one’s free time as a Christian must necessarily be sustained by deep Christian vision of tourism. Careful meditation on scripture will prepare Christians for deep contemplation of God through the beauty of creation. And by this man will discover that the time dedicated to rest and tourism is a time of grace, a demanding occasion that calls them to prayer, celebration of their faith and communion with their brethren.

Every Christian should make the tourist feel at home and must abstain not only from any behaviour contrary to their vocation, but also from words, gesture, attitudes that can offend the sensitivity of others.

Family tourism can be proposed as an effective means for strengthening and rebuilding family bonds.

Pastoral care of tourism should promote initiatives so that the Christian tour operators and workers in tourist sector will know the Church’s social doctrine.

To respond to the “moral problem” that the ecological crises represents for today’s world, it is necessary to promote initiatives to respect the

environmental impact and to safeguard the priorities of the local community, even at the cost of limiting tourist activity if necessary to the spiritual good of the tourist.

The Pastoral care of tourism must set up and encourage, cooperation with the public administrations and with the professional organizations and associations working in tourism so that the Christian vision of tourism can be spread and develop “the implicit possibility of a new humanism”.

*“He will feed His flock like a shepherd,  
He will gather the lambs in his arms,  
And carry them in his bosom and gently lead the mother sheep”, says,  
Prophet Isaiah (Is. 40:11).*

In order that these words of prophet Isaiah come true the following recommendations for the pastoral care of tourism will be of great help.

- i) There is a great need to keep track of the arrival of tourists in our state and study their religious needs. This will surely help in the growth and maturity of their faith even during their vocation.
- ii) Today’s seminarians are future priests, and they are the ones who have to face the greater challenges with respect to the pastoral care of the tourists. Keeping this in mind seminaries and formation houses need to make some provisions geared towards the pastoral care of tourism in their academic syllabus.
- iii) Tour guides or escorts should be properly trained especially those accompanying tourist to the places of religious significance. They should be so trained that they not only explain the significance of the religious place but also inform them about the religious services.
- iv) Ecclesial authorities should also keep in touch with the Government bodies and NGOs working towards balanced and healthy tourism activities. Care should be taken that while providing best possible services to the tourist, the primary need of our community are not hampered.



- v) In places where the arrival of tourist is in abundance and there is scarcity of priest and religious to look after their religious needs, pastoral workers should be trained, so that they can look after certain pastoral needs in their locality.
- vi) Priests who are working in tourism related areas should ensure that the religious needs of the tourists are met. For this, appropriate measures should be taken so that visitors can participate in the Eucharistic celebration in their own language or with other expressions of their culture, always with respect to the liturgical dispositions in force.
- vii) Just as we have Catechetical Centre, Centre for Lay Apostolate, Council for Social Justice and Peace at the Diocesan level, it would have been ideal to establish a special Diocesan Centre for the Pastoral Care of Tourism, that will co-ordinate and aid the pastoral care of this sector.
- viii) In places frequented by tourists, the local parish community should not only be involved in welcoming visitors, rather it should also prepare its own faithful to practice tourism in a Christian way and support those who act and work in tourism.
- ix) There is a need to form a group of laypersons to study and propose pastoral actions to be undertaken in the field of tourism. The same could also take the charge of co-coordinating various religious services for the sake of tourist.
- x) On account of employment opportunities provided by tourism industry, many people who are employed in tourism industry are not in a position even to fulfil their Sunday obligation because of the workload and odd working hours especially during peak season. Therefore, there is a great need to create specific services for the sake of those working in tourism and hotel industry, according to the working hours.

- xi) It is not enough that the church works for the religious welfare of the tourist community, for there is a great need to monitor all the antisocial activities like drug marketing, paedophilia, sex tourism, etc, taking place in the parish community.
- xii) Parishes, especially those in the places of tourist's importance, should keep the information regarding parish services updated and has to ensure that this information is readily available at hotels, guest houses, information point or even a sign board outside the church could be a great help.

## **Conclusion**

Theologizing that is responsive to the challenges of the context must take the concern of the people seriously. Abuses of the natural resources, growing disrespect to women and children, and erosion of the values on account of tourism, challenge the theologians and the Church in Goa, to commit themselves to visualize the shape of the Church that is relevant to the context and situation of the people. The Church has to make her faith more alive, dynamic and challenging by encountering the reality of tourism, while at the same time remaining faithful to her living tradition and mission. Theologizing is the mystical experience and praxis-oriented prophetic commitment to reveal God's presence in our daily situation. Thus, in the context of tourism, our seacoast, fields, rich cultural heritage, and hills act as a place for a relevant theology of tourism. The Church cannot remain silent or neutral in the face of dehumanising impacts, rather prophetically challenge the situation. Our response to the reality of tourism from the Christian perspective made us more aware of the mission of the Church. However, the work needs to be carried on by joining hands with all those who are committed to the state of Goa.

## **Annexure 1**

# **Steps & Framework for the Study of Israeli Tourist in Goa**

1. Study patterns of tourist behaviour in general and the Israeli tourist in particular
2. Review the literature.
3. Devise a conceptual framework.

### **Aim of the Study**

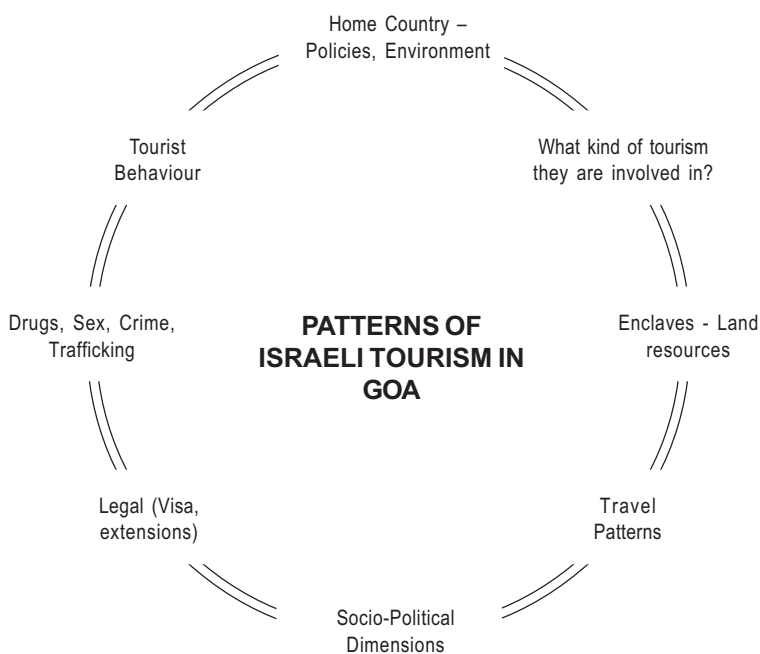
1. To understand the travel patterns and behaviour of Israeli tourists and situate it within the Indian and Goan context.
2. To critique their activities and offer alternatives.

### **Objectives**

1. To understand how the conflict in Israel /Palestine creates this exodus of people in the form of tourists.
2. To understand patterns of tourist behaviour in Goa because of their recent military experiences.
3. To understand whether the Goa experience of rejuvenating (doctors, rehab centres etc) helps them come out of the trauma.
4. To understand the impact of the Israeli tourist on the local people and economy.
5. To do a comparative analysis pre and post invasion of Israeli tourism (formations of ghettos).

## **Research Strategy**

1. Identify the Israelis
2. Discussions – Israelis, local population, traders.
3. Interviews – Administration
4. Hang out & Observations
5. Pre – decided questions
6. Use Mp3 recorder to be sure
7. Daily diary, pocket books.
8. Photo documentation – camera
9. Sketching
10. Daily meetings amongst the researchers



## Annexure 2



Workers never reap the benefit of their toil, but make tourists luxuries and enjoyment possible



Flea Market Anjuna



Hawkers on the beach



Tourism creates displacement. Traditional fisher folk in Goa are gradually becoming extinct



All international brands available here



Environmental Impact of Tourism

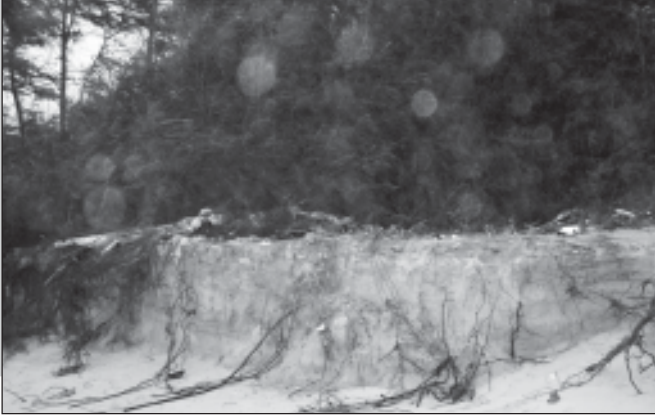


Growing garbage problem



My pleasures are your garbage





Deteriorating coastline



Sand mining is creating environmental havoc along the coastline



Social- Culture Impact of Tourism



A library that caters to enclave tourism. Tourists do not come to learn about their hosts



Food caters to Israeli requirements



Food caters to Israeli requirements



Locals complain about the insensitivity of the tourists but do they care!



Trance parties define the nature of the tourist experience



Trance parties define the nature of the tourist experience



Trance parties define the nature of the tourist experience



Trance parties define the nature of the tourist experience



Gathered around a Banyan Tree, tourists rendezvous for drugs and anti-social activities. Locals are helpless and police pliant

## **Annexure 3**

# **Organisations**

## **ALTERNATIVES-BADAYL**

Alternatives-Badayl is an International Consultancy based in Goa, India and Palestine. It seeks to support NGOs and civil society groups that wish to effect authentic and insightful changes in global society. Based on the conviction that alert and agile NGOs and civil society can be the harbinger of change, Alternatives seeks to support organizational Transformation Processes which, in turn, enable and equip the Independent Social Sector Organizations to effectively analyze the root causes of factors that shape our world and formulate relevant and viable responses to these factors.

## **CARITAS - GOA**

Caritas - Goa was established in 1962 with a mission 'to love and serve the needy in action'. Through the various projects and programs it expresses in action the love and care of God towards the needy, oppressed and the victims of natural calamities and man made disasters securing them freedom for integral development. Caritas - Goa is a dynamic expression of the Church's option for the poor, the destitute, the ailing and the marginalized. It works to alleviate human sufferings and uplift those challenged in any way, especially women and children whether physically, mentally or economically.

## **COUNCIL FOR SOCIAL JUSTICE AND PEACE**

Council for Social Justice and Peace was re-established in its present form in 2005. CSJP functions with a vision to establish a society rooted in Gospel values where all people of good will work in solidarity and live in harmony with nature and human kind, where equality, justice, freedom prevail and peace reigns. CSJP accompanies people in all their struggles to care for the earth, protect and promote the rights and Human dignity and empower all especially the poor and the marginalised.

## **EQUATIONS**

EQUATIONS is a research, advocacy and campaigning organisation working since 1985 on the impacts of tourism particularly in terms of rights and benefits to local communities. We envision tourism that is non-exploitative, gender just & sustainable where decision making is democratised and access to and benefits of tourism are equitably distributed.

## **RACHOL SEMINARY**

Rachol Seminary is Institution that caters to the overall formation of preparing young men to become active ministers of the Church for the Archdiocese in Goa. Rachol Seminary is a fertile ground where the seed of priestly vocation blooms. Like the unfolding of the petals of a flower, priestly formation is a dynamic process that leads seminarians through human, intellectual, spiritual and pastoral growth to configure themselves to the image and likeness of Jesus the Good Shepherd.





